

THE COMPLIMENTS OF THE SEASON

Volume XI.

DECEMBER, 1906

Number 6

THE COLORED AMERICAN MAGAZINE

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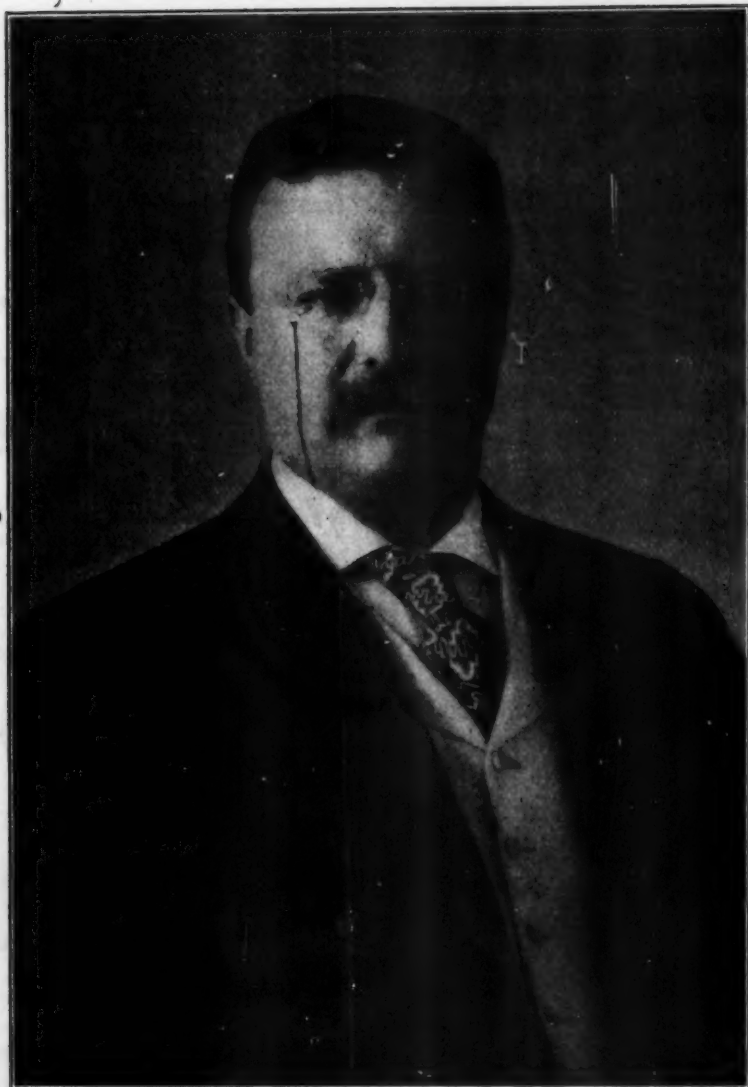
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PUBLISHED BY THE MOOSE
100 FRANK STREET, NEW YORK

NEW YORK AGE
2130 FIFTH AVE.
THE CHIEF AMERICAN MAGAZINE
AND THE NEW YORK
MAGAZINE
101 FIFTH AVENUE, NEW YORK

THE COLORED AMERICAN MAGAZINE.

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THE MONTH

Give the Soldiers Justice

WE REGRET the action of the President in dishonorably discharging from the service Companies B, C and D of the Twenty-fifth Infantry. We do not believe that facts justified the drastic measure put in force to their detriment. They were a noble body of soldiery and did their part in defense of the flag and in obtaining the independence of a people. Without their splendid bravery we do not believe that we would now have the courageous Roosevelt, and they cannot be blamed for standing together and not "peaching" on their fellow comrades. We believe an impartial investigation would show that those who made the attack on the whites of Brownsville were goaded and only resented the insult because of their color and in self defense. We think the order a mistake,—by it the innocent are punished because the guilty cannot be found. The innocent should not be made to suffer for the guilty simply because the guilty cannot be found. It is not contended that all the members of these companies are guilty, but they are all punished with dishonorable discharge without

even a chance at investigation on the recommendation of a Southern born white officer.

We shall hope for a reversal of the order of dismissal.

General Garlington himself says in his recommendation I recognize the fact that a number of men who have no direct knowledge of the participants in the disturbance will incur this extreme penalty. Mr. President is this fair? Give these soldiers a square deal. Not sympathy, but justice.

Negro Honor and Army Disgrace

In degrading a whole Negro battalion in the army because some of its members were criminal and disorderly and some others refused to volunteer testimony against them, President Roosevelt has done an unjust thing. We are not especially concerned about it, because the more the autocratic character of army life over private soldiers is disclosed and the less army degradation comes to be regarded as real degradation, the better. But here is an interesting case. Such members of the battalion as knew of the alleged crime could have been forced to testify as witnesses; but what the President demanded was that they

should trot up to headquarters and volunteer tales which, if volunteered by one commissioned officer with reference to another not under his command, would have brought him into contempt. And because some members of the battalion who may have known did not tell, President Roosevelt dismisses the whole battalion in disgrace. These Negroes are to be congratulated upon being put out of the man killing trade, but President Roosevelt is hardly to be congratulated upon his ideas of fair play as exemplified in this case.—The Public.

Race Hatred North and South

The town of Casey, Illinois, has a population of 2,500 and it will not permit a Negro to stay in that town over night. The town of Casey is not in the State of Jefferson Davis, where Negroes are protected, but in the State of Illinois, where they are told to "move on." The only town in North Carolina where Negroes are not permitted to live is Southern Pines, settled and owned by Northern people.—Raleigh News and Observer.

The above clipping is herein inserted to illustrate how the exhibition of race prejudice North of Mason and Dixon's line inflicts injury not only in the immediate locality, but also has its effect in the South where the Southern newspapers parade it as a justification of the treatment in this respect, that is meted out to Negroes in the South.

It would therefore very much help our cause if no such examples of prejudice could be pointed out in the North. But in spite of the fact that race hatred does crop out in the North occasionally yet such is not the ruling sentiment, whereas in the South it is; and in many

cases so strong that Negroes are advised by their friends among the whites that it is unwise and inexpedient in most places to even ask for justice. A public sentiment for instance, that is so strong that it would mean death or banishment for a Negro to insist that "jim crowism" is wrong, is at once dangerous and out of place in a republican form of government; yet it cannot be denied that just such a state of things prevails in the Southern States, and therefore, we contend that the isolated instances of race hatred in the North is not in any sense a justification or excuse for it in the South. The wise position for editors of Southern newspapers to take, lies not in justification and excuse of race hatred, but rather in the use of all proper means to abate it. Let there be no attempt to excuse or palliate, but every attempt to destroy it. How can a paper that palliates race hatred expect that anything else than more venom will be excited by its course, and what are we to expect but a continuation of the mob regime under such conditions?

John Temple Graves says in the New York World: "I believe that the result of the Atlanta riot and the reflections which come from it has established the fact that raping is not to be regarded hereafter as a crime of race but a crime of individuals, and will be so punished by law."

We think no such fact has been established with the mob that disgraced itself in Atlanta. That mob wasn't punishing rapists so much as visiting their venom on Negroes generally, and they stand ready to do the same again.

The fact that rape is an individual rather than a race crime didn't need to be established in the minds of the best class of Southern people, and was not established for the first time by the Atlanta mob. The fact, however, was established, that Atlanta has a large element of brute creatures in its population which the decent element of the city must protect itself against in the future, for who can divine what trend the blood thirstiness of the mob will take next?

Negroes Win Art Prizes

Henry O. Tanner, a Negro who found his way to the top of the ladder of fame in the world of art through the philanthropy of Philadelphians, was awarded the N. W. Harris prize of \$500 for the best painting on display at the annual exhibition of American artists, recently held at the Art Institute. His latest work, "The Disciples at the Tomb," carried away this high honor for a colored man for the first time.

A Chicagoan, Alson S. Clark, won the Martin B. Cahn prize of \$100 with his picture, "The Coffee House." The awards were made after a private view of the 300 rare specimens of the artist's handiwork which are hanging on the walls in the south gallery of the building. The jury which made the selections is the standing committee of the Art Institute, consisting of Charles L. Hutchinson, Martin A. Ryerson, Frederick C. Bartlett, R. Hall McCormick, Howard D. Shaw and Bryan Lathrop.

The painting by Mr. Tanner, which by the jury's verdict, is the surpassing work of the entire exhibit, is another

of his great biblical productions. It hangs at the end of a corridor framed by the doorway of the south wing and immediately challenges the attention of every visitor as he enters the rooms. By the critics the painting is declared to be the most impressive and most distinguished work of art which has been offered during the present season. It contains two unbeautiful, haggard men, their countenances lighted up by a blinding radiance from the empty sepulchre, whence a circular stone, like a mill stone, has been rolled away.

The artist who receives first honors is the son of Bishop Tanner of the African Methodist Episcopal Church. He became famous in Paris under the instruction of Benjamin Constant, and he has been represented in the Paris Salon yearly without exception. His "Raising of Lazarus" was purchased by the French government and placed in the Luxembourg gallery. His specialty is biblical pictures, an extended trip to the Holy Land having given him material aid in his artistic accomplishments. "The Annunciation" and "Nicodemus Coming to Christ" are among his most celebrated works.

Henry O. Tanner, 70 bis Rue Notre Dame des Champs, Paris, was born in Pittsburg, Pa. He studied with Benjamin Constant and Jean Paul Laurens in Paris. He is a member of the American Art Association and the Paris Society of American Painters. His paintings have been seen at the Luxembourg, Paris, Carnegie Institute and the Academy of Fine Arts and the Wiltach collection in Memorial Hall, both at Philadelphia. He received honorable

mention at the Paris salon of 1896, third medal at the salon of 1897, second medal at the Universal Exposition, Paris, in 1900; second medal at Buffalo in 1901, the Walter Lippincott prize at the Pennsylvania Academy of Fine Arts at Philadelphia, second medal at the Louisiana Purchase Exposition in 1904 and second medal at the Paris salon in 1906.

Alson S. Clark was born on the West Side thirty years ago. He received his literary education in the Chicago public schools, graduating from the old English High and Manual Training schools. He began his training as an artist with two years' study under William Chase in New York. Then he went to Paris and studied under Whistler and later under Alphonse Mucha. Four times he has had his pictures accepted by the French salon, and he received a medal for an exhibit at the St. Louis exposition.

Alphonse Mucha, the famous Bohemian poster-maker, will arrive in Chicago this morning with his bride, and this afternoon he will place on exhibition in the north wing of the Art Institute his collection of posters which has made him famous. He comes to Chicago to deliver a course of lectures at the Art Institute.

Do We Wish to Be White?

Dr. Booker T. Washington said in his address at the Carl Schurz memorial meeting at Carnegie Hall, that if the good Lord should take him away from this world and his guardian angel should ask him how he would like to re-enter it, he would ask to be created as an American Negro and let him re-enter

the world as such. He stated that he was proud of the fact that he was a Negro.

It will also be remembered that on one occasion, when Frederick Douglass was compelled to walk the deck of a Hudson steamer on a cold winter night because the management would not sell Negroes staterooms, that a warm-hearted white man, by a ruse, tried to get him into a stateroom by calling Douglass an Indian, whereupon Mr. Douglass remarked: "I am no Indian, I am a Negro," and continued to pace the freezing deck of the steamer. So both Douglass and Washington were not ashamed of their race. Most white people, however, believe that every Negro is crazy to be white. They cite the efforts at face bleaching and hair straightening as evidence of this propensity in the race. There is another side to the question, however, that rebuts the presumption of being guilty of desiring to be white, and that is the fact that white is the popular color in America. It is the color through which all the good things vouchsafed to American citizens by the Constitution are obtained. Every job is open to every competent white man to fill it, every restaurant, library, theater, school, church and opportunity opens to the white face, while on the contrary the majority of all such places and opportunities close to the black face. Even the menial places close up when a black face applies. The devil is painted black, and all that is hideous in education, storms, filth, and moral turpitude is pictured as "hideously black." So that the American mind, irrespective of race, naturally takes on

the habit of despising "black" as a racial designation especially.

From this it would be little less than strange if Negroes did not want to get in the popular wave, when the advantages of the same are so conspicuous.

It is possibly not a sense of inferiority inherent in Negroes that would seem to urge them in wishing to be white, if any do, but rather a business foresight which urges them to desire to wear the color that will bring them the best returns.

The colored man knows long since that a white skin does not necessarily mean a white soul or a superior intellect. As a matter of fact the morals of the black people of Africa are superior, according to the testimony of those who have lived among them, to the white European or American. And the African mind seems as susceptible of a high culture as any race.

We deny that the prevailing feeling of the race is to be white. The Negro who marries into the white race pays the penalty in loss of prestige with the black race. Fred. Douglass felt this, and many lesser lights are feeling it to-day.

Some Negroes try to make themselves presentable to the false American color prejudice during the day, but at night are never failing in close communion with their own. Not a few even have lost good positions when it has been found out that they associated with colored people "off duty"—a vivid demonstration of the lowness and meanness of American color prejudice.

Negroes in Business

Slavery probably educated the Negro

people to a life of dependence, having, as the slave did, to rely upon his master for food, clothing and shelter; but while slavery was the dependent age, the present is the independent age. The Negro will still, in the majority of cases, for a long time remain the employed rather than the employer, yet it is plainly noticeable that more Negroes are going into business all the time, which is a potent sign of progress. THE COLORED AMERICAN MAGAZINE notes this feature of progress with much pride and desires hereby to urge the encouragement of this sentiment by our leaders everywhere.

Social affairs are proper in their place but all frolic and no business will eventually run any race. You can get a hundred Negroes together for a social affair, but the mention of a business proposition meets with little or no favor,—Ergo, the colored man who is doing some business however small, deserves the congratulations of the race for attempting to do something to help in its uplift.

Let's turn the "Squaw men" who spend all their spare time in working up social functions, into business men, and they will thus be of more service to themselves and to the race.

Trial Marriages

The adoption of the theory of trial marriages by Mrs. Parsons in her new book would indicate a return in wish and desire to the primitive times of the prevailing Dutch custom of hundreds of years ago. Is it true that there is still a lingering atavism in the codes and customs of our present day civilization?

The proposal to inaugurate trial mar-

riages grows out of the increasing desire of civilized people to find some remedy for inharmonious marriages. In other words, when married people find the matrimonial bonds irksome they may mutually throw them off, according to Mrs. Parsons. The "grin and take it" theory cuts no figure with her. She would not stay longer in a condition she did not like. But this would, ere long, grow a race of pauper children and a selfish and intolerant generation. The marriage relation has taught us unselfishness, tolerance and patience, to say nothing of the protection and care it ensures children, those weaker members of society that need constant care and wise direction. There are a few people that such a theory might not effect and such a system of marriage is highly undesirable. We are surprised at the proposal of such a theory but console ourselves that such a proposition comes from no member of the Negro race.

Caruso, the Tenor, Compares Colored Women With Monkeys.

In the printed questions and answers propounded to the noted tenor singer, Caruso recently on trial for insulting women in the monkey house at Central Park—the following additional insult to our colored women appears;

QUESTION.—Did you see two women with a colored woman between them?

ANSWER.—(by Caruso)—I had seen all the monkeys. Of any others that came near me I don't know.

We don't know whether Caruso insulted the white women as charged or not, but certainly the above answer to questions of counsel, in the course of the trial, indicate that he is none too good to insult them. That he should go out of his way to compare colored women with monkeys is evidence of bad manners to say the least.

Probably Mr. Caruso will get what he deserves when he insults another American woman.

LOVE'S DIVINEST POWER

(From T. Thomas Fortune's "Dreams of Life.")

LET mad ambition strive to gain
 The cherished wish that yields but pain;
 Let others seek for wealth alone,
 And with its cares their lives atone;
 But let me live my fleeting hour
 The slave of Love's divinest power.

Address on The Negro Problem

Delivered before the Annual Meeting of the American
Missionary Society by Dr. Washington Gladden

THE problem as it confronts us, involves the principles on which our nation is founded. It is well stated in the words of Carl Schurz: "There will be a movement either in the direction of reducing the Negroes to a permanent condition of serfdom the condition of the mere plantation hand, "alongside the mule," practically without any rights of citizenship; or, a movement in the direction of recognizing him as a citizen in the full sense of the term." The future in these sentences needs to be changed to the present. Such a movement as that described in the first alternative is now in full progress. Nor is it wholly a Southern movement. You hear at the North the sentiment expressed that the Negroes ought to be disfranchised, and there are multitudes here who are ready and determined to shut the door of opportunity in their faces. To very few of the skilled trades do they gain admittance, investigation in New York shows 102 different trades, or division of trades, on the list of the Central Federation Union, which have no Negroes in their membership. Many of the unions have ruled against the exclusion of any man on account of creed or color, but the investigation says that the admission of a member is usually left to the local union to which he applies, and there are many means by which a colored

man may be refused admittance. On the whole the economic opportunity of the Negro has been better therefore at the South than at the North. In the South, however, at the present time the conditions are rapidly becoming more unfavorable to the Negro. The manifestoes of Governor Vardaman, which seem to be indorsed by the people of the State and the recent campaign in Georgia show the drift of opinion and indicate that the movement described by Mr. Schurz to reduce the Negroes to a permanent condition of serfdom is well under way.

Will it be accomplished? I do not think it will. When Negroes have submitted without much resistance to practical political disfranchisement, when it becomes evident that their intellectual and economic opportunity is limited or threatened, there is likely to be severe trouble. To keep four millions in slavery who were born and reared in that condition was one thing; to reduce nine millions to serfdom, after they have been fifty years free, is quite another thing—as Mr. Schurz says, "nobody knows how difficult and dangerous such an enterprise would be." The campaign of subjugation into which the governors of Mississippi and Georgia so blithely purpose to lead the Southern whites, will be found to be an arduous one. The white population of

the Southern tier of States, from Texas to South Carolina, numbers 6,622,281; the Negro population of these States numbers 5,483,460. The whites, of course, are far stronger, and in a race war could easily overpower the Negroes but the Negroes are numerous enough to cause them a great deal of trouble. It is not probable that any general conflict would be precipitated; but Senator Tillman's prediction that race struggles of a very bitter nature are likely to be frequent and continuous in the future is not without probability. If any such policy as that which the two governors are advocating should be generally adopted through the South, that result may be confidently predicted.

In their resistance to the policy which undertakes to shut them out from the opportunities of manhood, the Negroes would have the sympathy of the whole civilized world. What would be the issue of such a struggle? I can see no other outcome of a strife of this nature than the segregation of the races. The nation would be compelled to intervene and force the combatants asunder. After such a strife undertaken for such a purpose, it would be impossible for the races to live together, a portion of the Southern domain would have to be set apart for the blacks, we should probably have three or four States, of which the population would be wholly composed of Negroes, governing themselves and represented in Congress.

Of course this would involve grave injuries to both races. The blacks would suffer by being thrown on their own resources in their poverty; it would take them several generations to work out the problem of civilization. To the whites the economic loss would be vast; the labor on which they mainly depend for the development of their industries would be taken away from them; the prosperity in which they are now rejoicing would suffer a severe, perhaps a deadly blow. Such a relation between the two races would be the essence of all immorality. Such relations have existed between them, but that time has gone by, and nothing like it will be permitted on this continent in the twentieth century.

It may be well, therefore, for the whites at the South to confront this certainty—that the policy of the subjugation and repression of the Negroes to which they are committing themselves must result in the segregation of the races and the partition of the territory between them. It is idiotic to talk of deporting the Negroes to some other country; they are here and here they must stay, and their home will be in the Southern portion of the United States. Whether the two races shall live there together or separately is the only possible question. They cannot live together unless both races have full opportunity to live a complete human life.



Progress of the Negro Race

By S. N. VASS, D.D.

I HAVE left for the last my report on the churches of our race. At the close of this section I submit a tabulated result of what I have been able to gather touching the number of members and churches of the various denominations. I think this is the most reliable report extant on the extent to which the church is reaching our people, i. e., the numbers that are being brought under the influence of the religion of Christ. As will be seen, we have at least twenty-three different denominations at work among us to save our people, and if we can rely upon statistics that I have gathered from various denominational statisticians and publications and United States Reports, all of these churches have gathered into the fold 4,074,523 members—48 per cent of our entire race in the United States—the number being equal to 65 per cent of all our people above ten years of age, and 75 per cent of all our people above fifteen years. This is a remarkable record, and due as much to the excess of women and girls in our race perhaps as to the Negro preachers, for it is pretty safe to estimate that fully two-thirds of the 52 per cent of the entire race not reached represent our male element. We have more than 31,000 ministers at work among us according to the denominational claims, though the census found only 15,000 clergymen. We have about an equal number of teachers of all kinds

and these teachers and preachers have accomplished great results for the race. The church is the centre of the race life and is now taking the lead in establishing race enterprises. In fact, our churches are now becoming so racial that we may be losing sight of what is expected of us along high moral lines. Forty-four per cent of all Negroes over ten years of age are unable to read and write as against only 6 per cent among the white people. In the South we stand 48 against 11 per cent among the whites unable to read and our women are more illiterate than our men. In 1890 colored prisoners were three times as numerous in proportion to our population as white prisoners. Knowing conditions that obtain in the South our first inclination is to regard our large prison population as due to prejudice but the census shows that colored people of the North are more criminal than those of the South, and certainly our people in the North suffer from little race prejudice in the courts. We have been grossly slandered along this line, and efforts have been made to prove that the criminals come as much from our educated as our ignorant classes and the figures of the census may not be reliable; but at the same time we ourselves have reason to believe that crime diminishes quite slowly if it is not increasing among us, and especially in the States north of us that are filling with some of

the bad element of the South. Nearly one-half of the crimes that brought imprisonment were offenses against property and nearly a fourth against the person. This is just what we might expect where we have so much ignorance. Forty per cent of all the rape the census shows was committed by Negroes. The records show that Negroes get twice as many divorces as whites to our population. To correct this condition, and reach the masses of the race, there is no power that equals the church for the present generation. Our churches are largely responsible for this condition to-day, if we only knew it, and this Congress ought to devise some means of reaching the church people to see our condition as it is.

The statistics sent me from the denominations and secured from other sources do not furnish the information we need. They tell us of numbers of preachers, churches, members and collections. We wish to know how many were converted, how many dismissed and for what cause; how many restored how many in the Sunday school and young people's meeting, how many attend prayer meeting, what is being done for and by the fireside, how many are engaged in active Christian service, and along what line. These are some of the things we ought to know from denominational statisticians, and there ought to be no estimating nor guessing, but we ought to report what we know and leave the other unreported. Each local church and Sunday School and Young People's Society ought to have its own statistician, for unless the facts are before us we cannot act wisely.

Our Schools

Something like four million dollars were spent for colored schools in 1904, but if we had received our pro rata we should have received more than ten millions. So much has been said of the great sacrifices Southern white people have made for our common schools that since this recent wave of race hatred has spread over the country our people of the white race South are demanding that no further sacrifice be made; but Constitution or no Constitution, we Negroes must not receive our Constitutional pro rata. This is the popular clamor because the masses of the white people have no idea of how much money we ourselves are paying for our own common school education. They are now trying to find out, and fortunately for us, four states, Virginia, North Carolina, Georgia and Arkansas, are keeping a separate account of taxes we pay, and three of these keep separate account of our property valuation. North Carolina and Florida and Louisiana make bold to publish just how much money is apportioned Negro schools in order to quell the fury of the white masses that are tired of educating us, as they think. These definite reports will greatly help us to make safer calculations for all of the twelve states, and my calculations are made with this new information. In these four states Negroes paid taxes amounting to 84 per cent of the cost of Negro schools, and of course the whites claim for themselves the taxes of large corporations, whose taxes should go as much to our credit as to theirs, pro rata, for we help give them the money to pay their

taxes. Nor does this 84 per cent. include licenses for liquor, sales to Negroes by dispensaries, and hire of convicts, but we paid 84 per cent. direct taxes. In these four states we paid direct taxes amounting to the sum of \$913,488. If each of the other eight states in the group I am studying paid the same on an average, the taxes we pay each year would be \$3,653,952. These four states averaged \$228 372 Negro taxes, and if we make the average very much less, we would still pay something like three million dollars in taxes, and we receive something like four million altogether for our schools. There remains one million dollars that it would appear we do not pay, but we more than make that up in indirect taxes. It is no vain boast to maintain that Negroes are supporting their own common schools by taxation, and it is highly desirable that this should be made known to the people at large, for the conviction that we are paupers, and stand for little material wealth, makes it very much harder for us. Dr. Du Bois has made a special study of this subject, and he calculates that Negroes have paid fifteen million dollars for their own education in private schools in addition to taxes for common schools, basing his calculations upon the known fact that students at Atlanta University have paid for tuition since our emancipation \$250,000.

Our Women

Unlike any other race in this country, we have a larger number of women than men, while the white race has a larger number of men than women. It is to the credit of our men that they are

more and more keeping their wives and daughters at home to care for the family, but we are still behind the white people in this respect. Eight times as many Negro wives have to work out to-day as among white people who work. If we trained ourselves to more different kinds of work we would be better able to keep our wives home, and in order to make home what it ought to be, our wives must work at home. However, we have done so well along this line that the Southern white people complain of not being able to get cooks and house servants. They charge it to the laziness of our people, but most of it is due to our more manly men and the poor wages paid. With Negro women, as with whites, more are ignorant than among men, but more of our females are attending school than men also, and it is well-known that the churches and Sunday-schools are chiefly supported by our women and girls.

By a careful study of the census compared with the eleventh census, I have learned that the Negro race is blessed with noble women, but the study has led me to think less of our men. Our men are not marrying as rapidly as ten years ago, and more of them are marrying women who are either very young or very old. There were less marriages and less births, and less staying together after marriage. When a white woman marries it appears that she is cared for by her husband, but marriage makes but little difference with Negro women, for the per cent. of laborers remain high among them. It may be that it is on this account that our women secure more divorces than our men, and

more of them are widowed. It may be that these divorces grow out of immortality, but one is rather inclined to believe they rather grow out of our women growing tired of supporting the family, because the criminal record of our women is highly creditable to them. One thing that speaks against our women is the tendency to leave the home of their youth and flock to the large cities. There are more Negro men in the country than women. In the cities the female Negro increase is greater than that for the males. Whether they go to cities to make money to acquire property, or whether on account of domestic troubles, is not evident fully, but the presumption strongly favors a purpose to make money, for they do make money, and the wealth of the race increases and there are many more women than men, and the women are working more and more. At present a third of the farm laborers are women among us, and they are not to be blamed for not wishing to work on the farm. If our men managed more wisely they could let their women stay in the house and not go on the farm to work.

But the crowning glory of our women is their criminal record. The Census Director, Hon. S. N. D. North, wrote me just last week that it would be impossible to furnish me with criminal statistics, or even advanced sheets, for the report will not be ready for several

months yet. But from the census of 1890 I find that Negro women are as law-abiding as any other element of the entire population, considering their circumstances. It is true that our men make a bad record, but the per cent. of Negro women criminals is the same as that for white women. I mean to say that white women constitute about 7 per cent. of the white criminal class and Negro women constitute 7 per cent. of the Negro criminal class. I am comparing whites of whole country with Negroes of whole country, and not white women of the South with Negro women of the South. Remembering that we have so many more women than the whites in proportion, we can see that there is much credit to our women, especially as compared with our men. The record shows that more women were imprisoned for immorality than for any other offense, but that is true of white women also. The Negro woman is certainly tempted to violate the law, for she is put into Jim Crow car with sorry Negroes and often bad white men, and she has no protection when she is not in that car. Her lot is a hard one, and she deserves the sympathy of the civilized world, and the fact that only 7 per cent. of Negro criminals are women is very creditable, for women have more reason to violate the law than men among us. Negro women must resort to violence to protect their chastity, or suffer insult, and when carried to court have little show.

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Race Integrity--How to Preserve It in the South

BY DANIEL MURRAY

This article deserves to be carefully read by all of our readers, and should be called to the attention of others who are interested in race preservation.—EDITOR.

TO THE man of ordinary intelligence, no less than to the scholar, the mere mention of the subject at the head of this article cannot fail, when so mentioned, to awaken in him more than a passing interest. Therefore it is proper that some attention should be given it. No man would do justice to his race who was so indifferent as to be unmoved at the prospect of preserving its integrity. But in acting in its behalf it is incumbent upon him to see to it that demagogues using so obvious a claim upon him do not enlist him in a crusade bent on doing infamous injustice to thousands of others who in another direction are as earnest adherents of the effort to preserve race integrity as he.

This leads up to a more minute examination of what is popularly denominated as race integrity, and further, to examine conditions in the Southern States of the United States, where this specious cry has been made an instrument of brutal torture and murder by gun, rope and fire. The appeal for unity of action and interest in a given case being based on the claim that a material interest is in peril and all must rally to its defence without a moment's delay to investigate the call. The thousands of instances in sexual relation of departures from race lines have served

to create a new race, neither Negro nor Caucasian, creating what has come to be known as "the Mulatto factor in the race problem," by A. H. Stone, which was published in the Atlantic Monthly, May, 1903.

At the very threshold of this inquiry it is proper to say that race integrity cannot be maintained to any considerable extent unless all of one race are moved by the same impulse and desire to maintain their integrity as a race. How difficult it is of maintenance may be seen by the following statement:

Race integrity is so difficult of maintenance that it can be defeated by a refusal of so few as ten in every thousand to be concerned in maintaining it. The passage of repressive laws, instead of promoting it, have been, in the judgment of candid observers, the most active and potent agent in defeating it. It is difficult of explanation, but there is something in the human constitution that tends to provoke defiance to sumptuary laws and a determination to resist them. Again, it must be conceded as an important fact in this inquiry that the constant inbreeding of a race invariably leads to deterioration. The truth and intensity of this fact can not be denied, since it has thousands of years of continued observation in its favor, and no instance or race on which to

hang a doubt. It is only necessary to point to the Jews, Indians, Hawaiians, Samoans and French as indisputable evidence on this point. This much admitted, it follows that the close maintenance of a race's integrity in every direction would ultimately lead to its extinction. The greatest foe to race integrity, a consummation supported by only a small minority in the Southern States, is found in the law against intermarriage of the races.

To many persons who have little or no knowledge of the subject, this will appear as rather a startling statement; but if it be given a moment's reflection and examination by any man of intelligence, it will be quickly seen that there is a depth of truth in it not previously suspected. I have said that I believe only a minority of white men in the Southern States are seriously interested in preserving their race's integrity, and that the majority are either indifferent or engaged in destroying it by fathering a mixed-blood progeny. These same men are very desirous of preserving the integrity of their women, but wholly indifferent as to their own. I have also said that the laws against the intermarriage of the races is the most potent force in destroying the integrity of the white race. Now let us see how this will work out. First, it may be admitted as an axiom that ninety-nine out of every hundred white men prefer to marry a white woman, if he is disposed to marry at all. The same is equally confirmed by all observers in the West Indies, that the black man in San Domingo and Hayti, though unrestrained in his choice, prefers as a wife

the black woman. These facts are seen and commented upon in the Northern and Western States, in that without any restrictive laws on the subject of marriage there is little or no cohabitation or marriage between the races, because every virtuous unmarried woman in these states—white or black—has a right to regard the solicitous advances of a man as leading to matrimony, and this acts as a corrective. Not so where the law prohibits intermarriage. The truth is, wherever it relieves the white man of the fear of criminal proceedings for seduction when a colored woman is concerned, observation has shown that where such conditions prevail nine out of every dozen white men prefer the loose relation to the obligations and restraints of marriage, and without a shadow of fear seek the black women. Their only concern is that the black man follows not their example.

After a prolonged struggle in Maryland, the law touching intermarriage of the races was so amended that a black woman might swear against its white father her child, and it only required two or three cases to break up the loose relations between the races that previously had existed in the manner shown, with the sanction of law. The white men became afraid.

This experience of Maryland, while important, is far less so than that of Massachusetts on the same subject, and leads to the belief that sooner or later the women of the South will ultimately, in self-defence, take up this question as a "yellow peril," and boldly declare for wiping out all laws behind which the men are screened and which threaten

at last to submerge the South. This silly, wild talk about amalgamation is the excuse for their maintenance, when as a matter of fact there are each year one hundred mixed-blood children born to every 10,000 of population in defiance of the law, not one of whom would see the light were they not fostered by present laws. This at once suggests the question, If it be true that the average Negro is so repugnant as to instinctively create aversion in the mind of every white person, for whom, then, are these restrictive laws maintained, and who protected? May not this aversion be relied upon to safely stifle every tendency towards amalgamation? Certainly not for the white women, it would be a vile slander upon them to say so. Now, as all criminal laws are prohibitive and presumably for the protection of the weak or property, it invites the inquiry as to who, if not the women, among the people in any community having such laws, need such protection? The more minutely the question is examined the stronger becomes the argument for the speedy repeal of all such laws. In 1839 the women of Massachusetts met a similar condition dating from 1784, prohibiting intermarriage with Indians or Negroes, and braving all the ridicule sought to be heaped upon them for their action, demanded its repeal and never relaxed their efforts until the state was relieved of the danger of a "yellow peril." It was said that the signers were "a lot of old maids, who, having failed to win husbands among white men were seeking to enlarge the field of their opportunity."

Race integrity in the South under existing conditions can not be maintained. So prone is the average man to fight shy of matrimony, that it may be safely held that ninety out of every hundred are free-lovers by inclination, and were the laws against seduction repealed marriages would fall off by two-thirds.

It was not, in years past, the Negro who by giving rein to his passional inclinations broke down race lines and introduced a new race now numbering more than two millions in the United States, which has been denominated a "composite" race. It is not he now who begets mixed blood progeny. In the past and now the white man ever refuses to put restraint upon his passions when it is possible to induce a black woman to tolerate his advances. Then why is there such prating and violence of feeling shown in the South about race integrity when its preservation does not rest with the victims of the white man's lust, but with the white man himself. We may as well look this matter full in the face and examine it in its every phase. No truthful person can deny that for every white woman brought to motherhood by a Negro or mulatto, etc., and you may consider for this purpose all the divisions, ten thousand mixed-blood children owe their birth to a white father.

It is true beyond successful contradiction that the whites and mulattoes are children of one common father, and nothing can change that fact. That it does not receive full recognition is admitted, since shame and dishonesty

have conspired to make the white father, with whom all strength lies, ignore his children by a black mother and thus leave their nurture to the weaker parent; but nothing can alter the fact that "I am my father's child, and his other children are my brothers and sisters." Heretofore, excessive timidity has prevented such from asserting their kinship.

Then, how does the matter stand? Who is maintaining race integrity? The white rowdy and tough, ignorant of the true situation, has hit upon this specious cry to cloak his murderous tendencies towards the helpless blacks, wholly ignorant of the truth that black men are now and ever have been active and vigorous in lessening the departures from race integrity, by a forceful attitude towards black women who showed indifference to the principles urged and favored white men in sexual companionship. The greatest hindrance to race integrity is the preference shown by white men for black women. And this seems to be in harmony with God's plan.

Race integrity, which the royal families of Europe have sought to maintain in the interest of family dynasty, has resulted, as every intelligent person knows, in propagating and foisting on the world a race of imbeciles. It may be secured, but the price paid will be extinction. Nearly every truthful observer who has given back to the world through the printed page the results of his observations, coincides with this view. In the 1902 report of the Smithsonian Institution Professor Bateman, in his treatise on the "Problem of

Heredity" and the discoveries of Gregor Mendel on this line, shows very clearly that the mixed-blood, after the first cross, is superior to either of his progenitors, and that the law of preservation involves race mixture.

Professor N. S. Shaler of Harvard, in his "Our Neighbors," a book that deals with the ethnology of our various neighbors, explodes the old theories of Cartwright, Nott and Giddon, and some other early writers, who without sufficient data to support their theory as to the inability of mixed-bloods to procreate their species, put forth the same as a proved fact, a theory which many ignorant people still quote as authority, notwithstanding the fact that all observers during the intervening years have proved beyond the shadow of a doubt that Cartwright, Nott and Giddon, etc., jumped to a conclusion they wished to prevail and put it forth as conclusive without any other scientific basis than their desire. "The Mendelian Law," now accepted by all ethnologists of repute, shows the fallacy of Cartwright and Nott's contention, and it shows ignorance most unpardonable for anyone to still quote them as authority on this point.

Thomas Dixon in his "The Leopard's Spots," says the tendency of the nation is to become a race of mulattoes, and I am not prepared to say there is no truth in the assertion; certain it is that the new race is increasing at a wonderful ratio. This much I have observed: that notwithstanding the excessive death rate among the colored people, ascertainable only, however, where such statistics have been collected during

each decade since 1870, the census of 1900, and previously, showed that they had held their own and made a good percentage of increase, though lacking the aid of immigration which served to swell the percentage of the white increase. This increase of the colored population can, I fear, be explained only in the fact that during the years considered thousands of white men threw race integrity to the winds and begot children by black women.* The statistics of births and deaths throughout the South are very imperfectly preserved, hence no record save that in the decennial census is obtainable. In some states none, and in others only two or three places give any attention to the matter. It therefore follows, that when we note a very high death rate among the colored population in all places where births and deaths are carefully noted and then find in the decennial census that the colored population of the country has greatly increased, we are forced to conclude that the high death rate has been offset by a mixed birth rate—the white men giving their aid towards swelling the colored population. In fact, this is so clearly the truth it is not thought possible that any intelligent person will attempt to deny it. It is not, however, without its compensating features, since it serves to promote the purity of the white

women to a degree unknown in any other section of the country.

**The White Women of the Southland
the Purest in the World**

The white womanhood of the Southland is freer of the sin or shame of unwedded motherhood than any other place in the civilized world.

The statistics of the large cities of Europe on the subject of illegitimate children presents a picture to the American mind truly appalling. In Vienna a few years back the illegitimate births were well up with those of wedded life. Paris and Berlin are close seconds to Vienna, and London's record in this respect is far from being enviable. New York, Philadelphia and Chicago are in the London class. Before the war it was a rare instance to learn of a case of seduction in the South, except among the poor whites, who were of less concern to the slave-holding class than a Negro. And when such did occur, either a death or marriage was confidently expected. When, as sometimes happened, the guilty male sought flight before the evidence of criminal intimacy became known to the family of the victim, the child at birth was handed over to some female slave to be reared as her own, and ever afterward was regarded as of mixed blood, when such was not the case.† In this way, it is believed, thousands of pure whites in

* The inconsistent results of the census of 1870, compared with subsequent work on the same line, is thus pointed out by the late Senator Ingalls in a speech on unveiling a monument to John Brown: "In 1860 there were 4,440,000 colored in the United States. In 1870, 4,480,000, an increase of only 40,000. In 1880 the census gave 6,580,000, an increase of 2,100,000, or 35 per cent. In 1890 and 1900 the increase is marked, being about 13 per cent. Yet all local statistics show a low death rate for the colored man."

† In May, 1906, a white clergyman in Macon, Georgia, claimed to have rescued five white children who had been given over to a colored woman to hide unwedded motherhood and were classed as colored. Now Macon has only 23,272 inhabitants, and a moment's reflection will show what an appalling condition is indicated among the 20,000,000 in the South.

the Southland are classed as colored, but the white columns of the census have not suffered, since it is estimated by candid observers that fully a half million mixed-bloods have been added by the census takers to the white column. So sensitive are the people of the Southland on the color question, no enumerator dares put the query as to the color of the person whom he is about to enumerate, but trusts his eyes.

In the Southland, if a white man seduces a white woman he must, according to Southern chivalry and its law, marry her, and, refusing, will ten chances to one be killed, by some male relative, who on trial would be promptly acquitted. The argument generally heard is that he deserved death for having invaded a respectable household, when he might have approached libidinosly, without fear, some black woman.

From the foregoing it will be seen that every precaution is taken to preserve the integrity of the white race through the white female, but at what cost, since almost open license is accorded the white male in the freedom of illicit relations with a black woman to secure this purity of the white female. Now it must be apparent to every intelligent person that the white race's integrity in the South, under such conditions, is not half so well preserved as the same is in the other sections of the country.

This condition of affairs has served to

produce in the minds of the great bulk of white men an almost insane jealousy towards their neglected women, and to surround them with an espionage not unlike that common enough in Oriental lands and described minutely in the "Arabian Nights" and other "Turkish Tales," and to make it dangerous for a colored man to accept employment which would bring him in contact with a white woman.

This insane jealousy and its manifestations by the Southern white men, which by the way is a serious reflection on the inherent power of their women, is often venally invoked to the injury and often death of some innocent colored man.

Speaking of this phase to a high official of the State of Louisiana, he told me that in two cases within his personal knowledge white men had been killed, while committing crime, who had blacked their faces with a view of throwing suspicion on some black man.* In one case the criminal was the degenerate son of one of the wealthiest men and belonged to one of the first families in the State. No mention of either case reached the public press at the time. That thousands of similar cases of white men blacking their faces when about to commit such crime, to cast suspicion in the wrong direction, could be cited were the truth revealed, may readily be accepted by every honest person without violating the law of probability. In this phase, as in almost

*It is vouched by persons of the highest respectability that such was the case that led to the infamous massacre in Atlanta, Ga., Sept. 22. I know it to be a fact that a white man was arrested in Washington, D. C. blacked as a Negro, having attacked three women previously. He was tried and sent to prison, June, 1906, for five years.

every other, the black man is at a disadvantage. The white man may easily personate him, but he cannot personate the white man.

It must be patent to every one of intelligence that only a part of the work necessary to preserve the integrity of the white race is performed through scrupulously guarding the integrity of the white women. It is stated as a fact, one I have heard various persons comment upon, that one of the foremost advocates of the duty of race separation in the State of Georgia was himself a persistent violator of his own doctrine, inasmuch as a very considerable number of quadroon children claimed him as father, and that he lived with his family wholly oblivious of his hypocrisy. Further, that he was by no means the only one, but his type in the South was as common as Georgia watermelons.

In this view we have the whole doctrine of amalgamation exemplified or practiced by some of its opponents in theory. Children born in defiance of law have inherited traits and mentality equal to, if not superior to those born in harmony with the law. Indeed, there are very strong reasons to warrant ascribing to such love-children superior inherited qualities, since the animating principle of the union of their parents was more likely to be pure love of an intense type than otherwise, because it required on the part of both no little strength of sentiment to defy local laws and social custom combined. It has ever been the boast of the mixed-blood people that they possessed a superior inheritance since their mothers yielded only to the Cavaliers of the South and

with commendable pride resisted even to the death any other. Hundreds of instances are narrated in the books where Negro and mulatto, etc., slave women died under the lash at the hands of some low-bred master, rather than yield their virtue when their hearts were not enlisted.

This boast of the mixed-blood race as to the probability of their having superior inherited qualities is not new, but has in its favor the opinion of both Shakespeare and Dryden. The lines of Dryden are in his poem on "Absalom and Achitophel," and describe David's love for Absalom, the son of his beloved concubine Maacha, the Syrian princess, who was more beautiful and otherwise endowed than were any of his legitimate sons. Says Dryden:

"Of all this numerous progeny was none
So beautiful, so brave as Absalom;
Whether, inspired by some diviner lust,
His father got him with a greater gust."

The introduction of the poem is equally significant and is as follows:

"In pious times, ere priestcraft did begin,
Before polygamy was made a sin,
When man on many multiplied his kind,
Ere one to one was cussedly confined,
When nature prompted and no law denied
Promiscuous use of concubine and bride,
Then Israel's monarch after Heaven's own
heart

His vigorous warmth did variously impart
To wives and slaves and, wide as his command,
Scattered his Maker's image through the land.
Not so the rest; for several mothers bore
To God-like David several sons before.
But since like slaves his bed they did ascend,
No true succession could their seed attend.
Of all this numerous progeny was none
So beautiful, so brave as Absalom;
Whether, inspired by some diviner lust,
His father got him with a greater gust,

Or that his conscious destiny made way
By manly beauty to imperial sway.

* * * * *
Whate'er he did was done with so much ease,
In him alone 'twas natural to please;
His motions all accompanied with grace,
And Paradise was opened in his face."

—DRYDEN'S "ABSALOM AND ACHITOPHEL."

That these love children have sustained most assuredly the claims of Mendel's law is sufficiently established by recalling the following notable "love children:"

Alexander Dumas fils, Frederick Douglass, Jean Baptiste D'Alembert, son of Mme. Du Tencin; Alexander d' Medici, First Duke of Florence; Booker T. Washington, Alexander Hamilton, Rev. Lemuel Haynes, Henry Timrod, Sir John Fox Burgoyne, Duke of Monmouth, son of Lucy Walters; Mme. de Maintenon, Velasquez, the world-renowned painter; Gen. Alex. Thomas Dumas, and a hundred others, whose careers and fame is the heritage of the world.

What Shakespeare Says on the Subject

It has been remarked that Shakespeare in his remarkable series of plays sounded the depths of every human passion and every interest common to mankind and descanted learnedly on all of them. In this view it should not excite wonder to find that he had touched on this very subject as to the relative character, merit and worth of children born out of wedlock as compared to those born within. It may as well be conceded that in the matter of transmitted qualities, the love-child is much more likely to possess them. Those who are familiar with the play

of King Lear can easily recall, I take it, Shakespeare's opinion delivered in the speech of Edmund, the bastard, who by the way was his parents' love-child, and who in a soliloquy contrasted himself with his half-brother Edgar, the legitimate heir of the Earl of Gloster, father of both. Edmund will not admit Edgar's superiority, and says: "Why bastard? Wherefore base, when my dimensions are as well compact, my mind as generous, and my shape as true, as honest madam's issue. Why brand they us with base? with baseness? bastardy? Who in the lusty stealth of nature take more composition and fierce quality than doth within a dull, stale, tired bed, go to the creating a whole tribe of fops. Got 'tween asleep and wake?"

Edmund also seems to have loved his father with a depth of sincerity unknown to Edgar, who seems not to have had any other claim to his father's consideration over Edmund, save his legitimacy. In this we have the very crux of the race question. A mixed-blood child loves his white father no less intently than does his child born in wedlock. The two are children of a common father and nothing can change the fact, though social custom may render a public acknowledgment of the love-child inexpedient. Some fathers have, however, in defiance of social laws, educated and otherwise provided for their mixed-blood children. None have, however, received full recognition, since shame has induced the white father, the stronger, to ignore his children by a black mother and imposed their nurture on the weaker parent. A

moment's conversation with one of these love-children discloses the thoughts uppermost on this subject, and his disposition to claim kinship to the most illustrious of his ancestors. The genealogical history of the South has not up to the present been written, and when so written will no doubt follow the English rule of ignoring all born outside of wedlock. In Burke's Peerage Lord Nelson is described as having died "sine prole." And yet creditable history flatly contradicts this statement. But whether these people are recog-

nized and recorded in the family histories of the Southland or not, nothing can deprive them of their inheritance in the fame of the great men of the South, who were in various degrees their kinsmen. From 1640 to the present time, amalgamation has produced over two millions of people of a new race, and as the foregoing conditions I have pointed out show no likelihood of a change, it will in time solve the race question by eliminating the Negro, the new race element filling the void. This may be God's solvent.

THE ASPIRATIONS OF THE SOUL

(From T. Thomas Fortune's " Dreams of Life ")

THE pathway up the mountain may be plain,
But who can rob th' ascent of toil and pain?
Far up the valley's sloping sides we gaze
To where the summits tower in misty haze;
Or, when the sun dispels the clouds that lower,
The giant stands disclosed in matchless power.
Nature's eternal walls that pierce the clouds,
Pendant like gorgeous floating muslin shrouds,
Charm and o'erawe the soul that looks to God—
Who dwells in skies, in peaks afar, in sod—
And feels the force that made the prophets rear
Their sacred altars in the upper air.

The soul will lift itself above the clay
And seek beyond the earth eternal day.
And never can the man who once has seen
Unveiled the myst'ries of the mountain's sheen,
Its vastness and its strength and rugged brow,
Feel as he felt before, content to dwell
Cooped in the confines of his native cell.
Far out into th' unknown he takes his flight,
Seeking for sunbeams through the pathless night.

New Rochelle Co-Operative Business League

THE New Rochelle Co-operative Business League was organized under the laws of the State of New York, December, 1905, with an authorized capital of \$25,000. The colored citizens of New Rochelle are most progressive and believe in making hay while the sun shines. We present a few of the representative business people who are doing their part in race development. The Co-operative Busi-

ness League owns and controls two three-family houses and four valuable building lots valued at \$15,000. The weekly receipts for August were \$602, and for September, \$548. They have sold eleven hundred shares at \$5.00 a share, and the earnings will enable them to pay 6 per cent. annually. This company is doing good work along the lines of stimulating and encouraging the people to give attention to business.



WILLIAM JULIAN BROWN, PRESIDENT



JOSEPH B. BULLOCK, VICE PRESIDENT

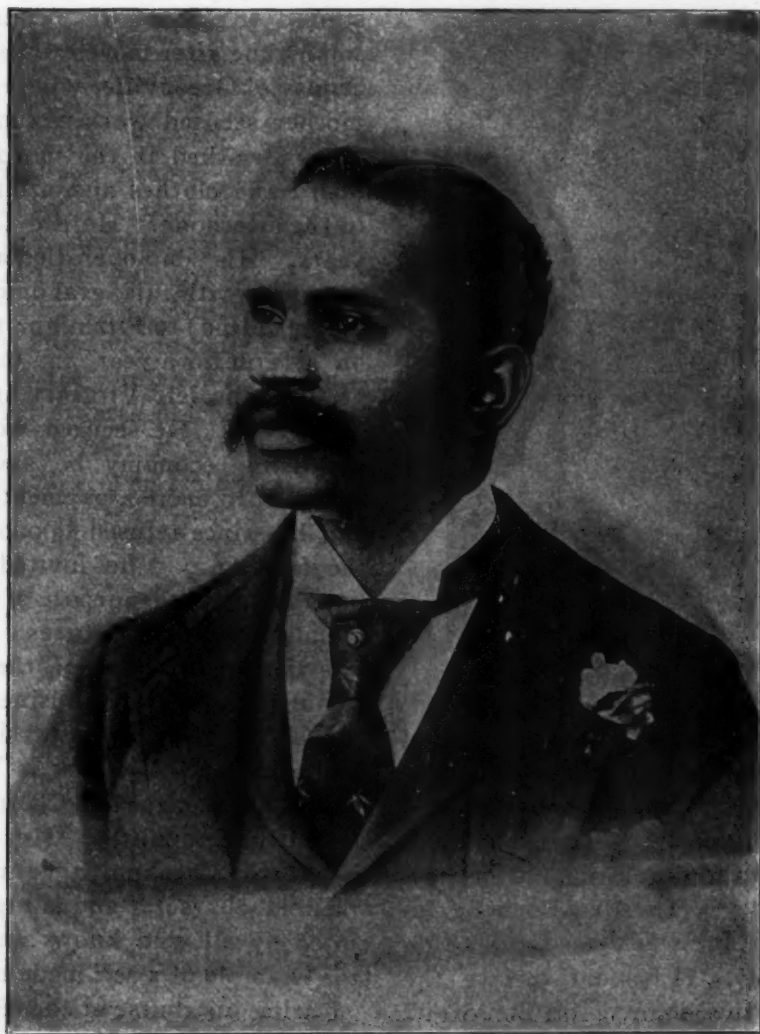
They are also helping the people to get homes through permitting them to make small monthly payments and charging reasonable interest. The thought in the minds of the people should be how to make money. The New Rochelle Co-operative Business League seeks to do this for them. It should receive the support of the colored people of its locality. The character of the management, their honesty and business ability, and their success as individuals should count in favor of the company.

William Julian Brown was born April 17, 1871, at Fitzhugh, Va. His mother died when he was quite young. He can just remember his father, who died when he was 7 years old. Young Brown was left with his grandmother, who was very poor, but did a good part by him. At 11 years of age he

started to school at Brunswick, and some time after moved to the adjoining county of Greenville, where his grandmother secured work as cook. Young Brown worked in the morning for his board and clothes and attended school in the afternoon. He did this for five years. His employer died and he then returned with his grandmother (who became blind) to Fitzhugh. He worked on a farm for a year, and on December 31, 1891, he left Virginia and came to New York. He secured work, and by practising economy he saved money sufficient to make a payment on a home and has since refused \$5,000 for it. In the fall of 1905 he invited a few men together for the purpose of interesting them in business ventures. The result was the organization of the New Rochelle Co operative Business League and his election as its president.

Mr. Joseph B. Bullock is Vice President of the League and Chairman of the Executive Committee. He is a native of North Carolina, a young man of splendid character and is highly appreciated by all who know him. He is a true example of a self-made man.

During his course at the Franklinton (N. C.) Christian College he won the respect of every one with whom he came in contact because of his great force of character. Since becoming a citizen of New Rochelle he has proved himself willing and ready at all times to do something for the betterment of his race. In him the League has found a firm supporter. In 1903 Mr. Bullock was married to Miss Eliza White, of Franklinton, N. C., in whom he has found a faithful companion.



EMMANUEL ECCLES, TREASURER

Mr. Emmanuel Eccles is Treasurer of the League, and was born in Winston, N. C., July, 1857, and attended the grammar school of that city. In 1879 he left Winston and went to New Castle, Pa., and from there to New York City, where he was employed as butler and valet for twenty years. Through thrift and economy he managed to save

a small sum from his earnings, and returned to the South to engage in the real estate business. In a short time he built five dwelling houses and one store house. The value of these buildings amounted to about \$10,000. In 1898 he was married to Miss Hattie Turner, of Washington, D. C., after which he came North and took up his



SAMUEL J. DAVIS, FINANCIAL SECRETARY

residence in New Rochelle. For a short time he engaged in landscape gardening job work, but soon secured a very good position as janitor of the New Rochelle City Hall, which he has filled with credit. He built his first house in New Rochelle in 1889; another in 1895, and another in 1904. He owns at present five houses in New Rochelle, and considerable property in Virginia and New Jersey. He also has a well stocked poultry farm, which brings him a good income.

Mr. Samuel J. Davis, Financial Secretary of the League, was born in

Petersburg, Va., August, 1874, and attended Peabody High School of that city. He came to New York in 1891, and in 1897 was married to Miss Hattie Russell of Richmond, Va. Mr. Davis gives credit to his mother and wife for the "little" success he has made in life. He is called the "hustling secretary of the League" and has never missed a meeting of the directors or the executive board, of which he is a member. Mr. Davis owns the beautiful residence in which he lives, on Horton avenue, and two others near by. He is a member of several beneficial soci-

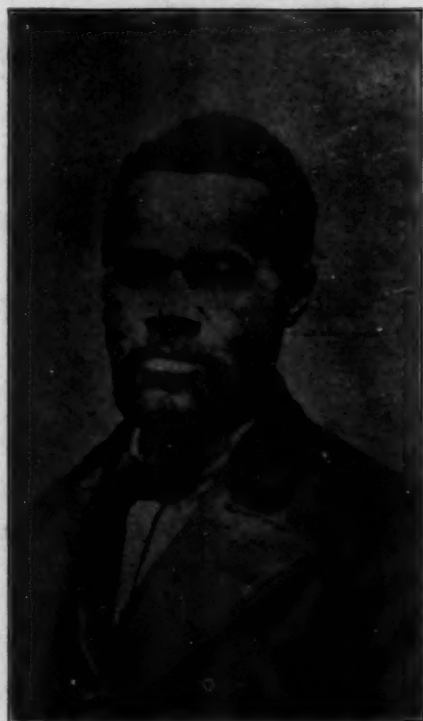


S. J. CREWS, SECRETARY

eties. Mr. Davis is a lover of home and is employed by a large banking house in the Wall street district New York. It is said that Mr. Davis is worth \$7,000. He is a good citizen.

Stonewall Jackson Crews, who is Secretary of the League, was born of slave parents in the State of North Carolina about the close of the Civil War. His father was an unusually intelligent and ambitious man, considering the fact that his opportunities had been no better than those of the average slave. His mother was a kindly woman, and both father and mother did everything in

their power, making many sacrifices, that Jack (as he was called) and his three brothers might receive an education. Both parents worked on the farm very hard every day in the year, Sundays and Christmas day excepted, of course, and a great many of the nights, until their little farm was paid for. On this snug little farm little Jack, of whom we are writing, toiled and played and attended school from two to three months in the year. The schools were poor, being held in log cabins with but one window, in which there was no glass, and presided over by incompetent



HENRY PERL, DIRECTOR

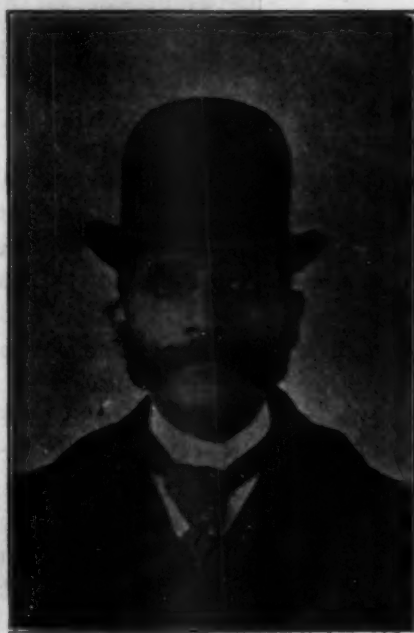
teachers in most instances. But despite these disadvantages, which our subject then thought to be advantageous, he learned very rapidly—so much so that his teachers could no longer instruct him. Before attaining his majority he began teaching in the rural districts in his native county, and for ten years he gave himself unreservedly to this work. For two years (1893 and 1894) he was the principal of the Slater Industrial Academy at Winston-Salem, N. C. In the fall of 1894 Mr. Crews came North to raise funds for that institution. He worked at this for three years. He then severed his connection with the Slater Industrial Academy and became private secretary

and messenger to an able business lawyer in the city of New York, where he remained for four years.

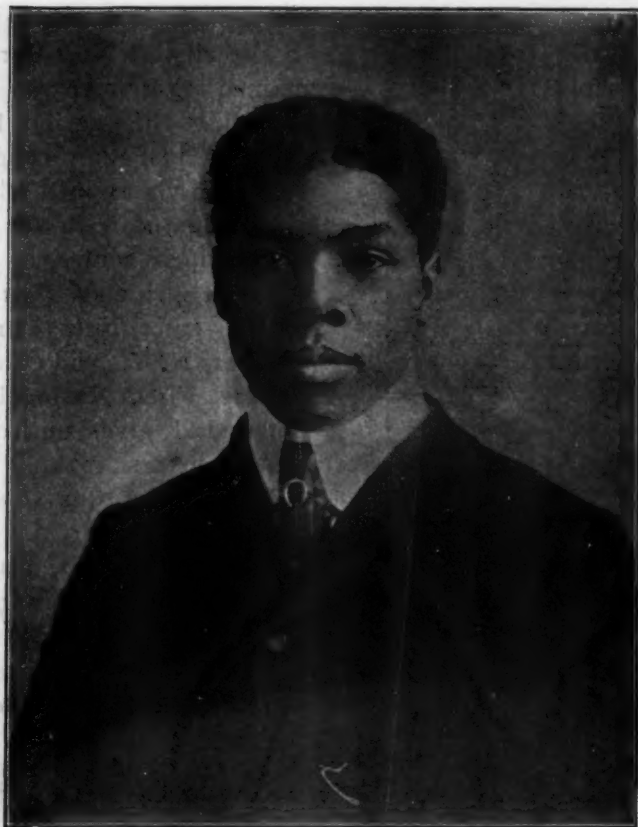
During this period he attended an evening institute conducted for the benefit of young men who had to work. He graduated with the highest honors in a business course.

In the spring of 1901 Mr. Crews removed from New York City to Port Chester, N. Y., and entered the employ of the First National Bank of that place, and gives entire satisfaction to his employers.

Mr. Crews was married to Miss Maud Davis of Brooklyn in 1901. She died in 1902 and he was again married to Miss Lulu C. Hairston of Winston-Salem, N. C., in 1905. Mr. Stonewall Jackson Crews received his literary training at Shaw University. He has



ISAAC SMITH, DIRECTOR



JAMES W. BROWN, DIRECTOR

always manifested the strongest interest in his race. He is one of the incorporators of the New Rochelle Co-operative Business League, and brings to this business enterprise a ripe experience, backed up by a fine training gained in the banking business.

Mr. Henry Peel was born a slave in Bertie County, N. C., April, 1838. He came to New York in 1863, engaged in the livery business in the city of Yonkers, N. Y., in 1873, sold out in 1880, and after six years went to Camden, N. J., where he engaged in business as a contractor until 1889. From

Camden he went to New Rochelle, N. Y., his present home, and engaged in the same business, and has met with much success. He has just finished a contract in connection with the New Rochelle High School building amounting to \$7,000.

Mr. Peel is a director of the League. A conservative estimate of Mr. Peel's wealth is from \$40,000 to \$45,000. His residence and stables are at 59 Winthrop avenue, New Rochelle, N. Y.

Mr. Isaac Smith, who is a director of the League, is a native of South Carolina. He started in a small way in

the grocery business in New Rochelle twelve years ago, in which he has been most successful. His yearly income can be conservatively placed at \$4,000. In 1887 he was married to Miss Rosa Scott, who has proved to be a most valuable helpmate to him.

Mr. James W. Brown was born in Buckingham County, Va., in 1882, and left there for New Rochelle in 1891, attended the public schools of the city, and afterwards secured employment as a coachman, saved his money and purchased a horse and wagon and engaged in the garbage business, and has made a success of it. Three months ago Mr. Brown, with Mr. Carey and Mr. Noble, signed a two-years' contract with the city to move the garbage of the entire city, and are giving entire satisfaction. Each one of the parties to the contract owns his own home and are respected citizens of the community. Mr. Brown is a director of the League.

Mr. Eugene Harris was born at Savannah, Ga. He came to the city of New Rochelle, N. Y., Oct. 27, 1899, and engaged in the barbering business, and by push and energy has established a most lucrative business. Mr. Harris has the respect and confidence of his

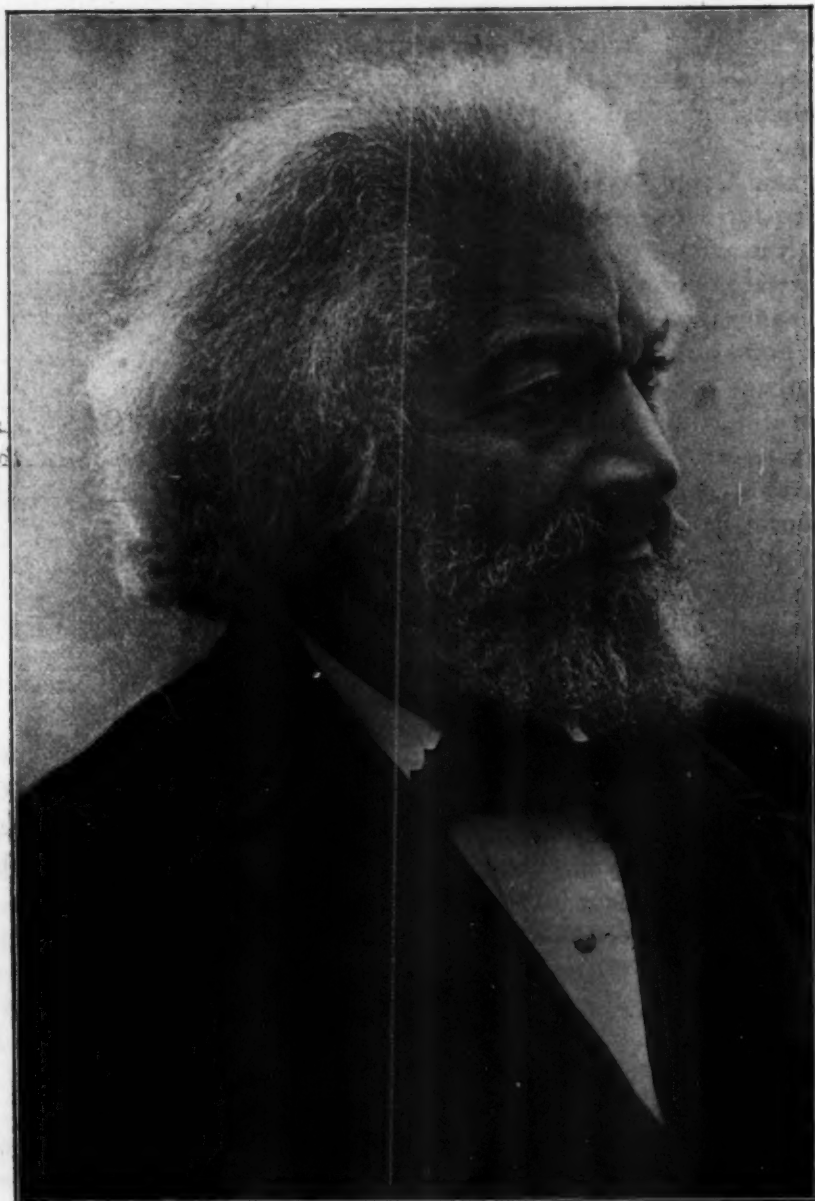


EUGENE HARRIS, DIRECTOR

neighbors, owns a handsome residence at Huguenot Park valued at \$6,000, takes part in politics, and is regarded as a safe leader. He is a member of the Executive Committee and a Director of the League.

Special Offer to Subscribers

THE famous "School History of the Negro Race," and "Light Ahead for the Negro," by E. A. Johnson, with THE COLORED AMERICAN MAGAZINE, for \$1.50.



FREDERICK DOUGLASS

A Tribute to Frederick Douglass

BY M. A. MAJORS, CHICAGO, ILL.

THE MILLIONS who attended the great Chicago Fair saw it from many view points. Myriads of nationalities, coming around the globe to lend their presence to this emphasized world effort, to witness the aggregation of all the best, in the greatest effort of man, and to drink into gladdened eyes this conglomerate heap of huge achievement. The writer saw the World's Fair from his standpoint, and will name the narrative from the lessons it contains "The Strength of Honor."

The Fair with all of its indescribable grandeur, and almost limitless area of greatness, not to be confined within the narrow precincts of a large park—it was the world itself seen through a microscope, for nothing since the dawn of Christendom that man has ever attempted was found unfinished at this collective grouping of all age-effort. Strange as it may all appear in such a composite representation of human distinction of men and women honored, renowned, sung of in tender strains of melody, princes, princesses, foreign rulers, rajahs, high men in royal authority in countries where courtiers bow the knee as they pass, the Hon. Frederick Douglass to me was the greatest citizen in all that vast company of world celebrities. Appreciating keenly the inability on my part to do reverence to so noble a character, and contending that the race for which Mr. Douglass

spent all of his active life has but poorly honored his greatness, and not very deeply respected his memory—words coming at such a belated period I trust will be placed on the credit side of the sum total of all that honor and respect has sincerely paid as tributes. Among the many things, his position as Commissioner General, representing the Haytian Government inspired in the American, was his "strength of honor." He had been humiliated by his own American fellow men. "He was not a bribe-taker," he could not rob men, by race his kinsmen, to suit a sentiment contrived in Wall street, and did rather sever his honor from the office he held as Minister to Hayti. He kept his honor and allowed the papers of state to go with his official recall from duty. His representation of Hayti at the World's Fair accentuated the popular favor done them by Mr. Douglass, for which Hayti rewarded him. It was the most stalwart exoneration the world has ever witnessed. Thus the race in America for whom Mr. Douglass sacrificed his life has but poorly honored him. For say what you will, Mr. Douglass was the sole voice of the world's Negro, and represented that race in every conceivable way known to civilization. The Haytian Building was the capital for the world's Negro, and Mr. Douglass was the President in racial authority, greatness, and all that

civilization appertains to the race.

There were other men, small in calibre, diminutive giants let us call them, but Mr. Douglass was in a class that never had but one pupil in it at a time. Statesmen have marveled at his imposing personality, thousands had been swayed by his matchless oratory, logical, argumentative, and strong, but at the White City during the World's Columbian Exposition hundreds of thousands were attracted around the Haytian Building by his rare charm of kindly grandeur, under which roof he presided with all the dignity and grace, like some great potentate, dispensing to all the courtesies of the peoples he personally represented. There were days upon days that he sought relaxation, and withdrew himself from the eager gaze of the multitude. At such times he might be seen taking in the sights along the Midway, or enjoying a ride in a gondolier, threading the extent of the waterway by Wooded Island, or sauntering the colossal isles of some magnificent exhibit hall. Paul Lawrence Dunbar, Charles Morris, or some very dear attache of his department usually escorted him in such recreative jaunts. His Midway excursions portrayed the ripe spirit of extensive travels; he had seen many of these nationalities in their native haunts, and it was worth a great deal to hear him indulge his inquisitive aptitude among the Orientals. He delighted in the thought that the races of the earth, in spite of the civilization and history of conquest wrought by the haughty Caucasian, were here to add their quoto to the homogeneity of world acclamation.

In Festival Hall, on the occasion of

the monstrous demonstration made by American Negroes, by their captivating song, entrancing music, elocution, and original odes, he said: "We are here as Negroes to applaud whatever feeble efforts we have made in the years of our citizenship and to thank the great American people for small favors."

On the occasion of the international meeting of World's Fair Commissioners, by some peculiar misunderstanding he was not put on the program as a Commissioner General representing a foreign power, but he was invited to be present and given a seat of honor among the princes, foreign generals, and representatives of all the crown heads. When the program was about to be concluded, and that mighty throng of seven hundred thousand people saw that Mr. Douglass was not to speak, pandemonium broke loose, and "Douglass, Douglass," went up from a hundred thousand throats simultaneously. No man in all christendom before or since had ever received such merited honor from peoples of every nation, types and races of the entire world. It was the crowning moment of Mr. Douglass' eventful life—it was a tribute paid to his personality, unique in fame as well as singular in his cheerful individuality. He rose to be introduced. The eyes of that mighty throng were riveted to a single spot, and there before them stood that mighty champion of a struggling race, with hair white and long, beautifying his heavy head upon a giant's frame, well worn by time and the battles he had won, yet in the strength of eighty years "age had not wrecked nor time withered his infinite

variety." He made a speech that wrung with philosophy, and saved the day of routine monotony. He said:

"It is great to represent a king, to be a potentate, and it is magnanimous to rule with a kindliness of heart a subordinate yeomanry, but my friends it is far greater to be a man, greater in the freedom which truth predicates, and grander in the loftiness of manly power to be a man untrammelled by the sordid love of sinister selfishness."

The great daily papers the next morning, throughout the world, in many languages spoke in one unanimous voice that the speech made by Hon. Frederick Douglass was the greatest effort in oratory and clean cut philosophy of the day. His apology to the audience that he did not come there to lift up his feeble voice where so weighty learning held sway, nor to mar so vast an occasion by the uplifted voice of one of the despised race, for there was not much his race could be thankful for, seemed to sharpen the keen ears of the audience, and two-thirds of a million voices of many peoples tore the air with "Douglass, go on; speak Douglass."

Upon other occasions, at the Ethnological Congress, at the national meeting of the Educational Association for the Colored Youths, and also in an answer to the Superintendent of Education of South Carolina, the writer heard the great sage of Anacostia each time with marked interest and always greatly charmed by his matchless oratory, which rang out to the thousands who eagerly listened to catch every word that fell from his lips.

Was Douglass great? Put him in the scale with others of his race, and that

moment they sink into horrifying littleness. Stand him up by the side of any Negro on the earth—his size is huge, colossal are his proportions, diminutive are all others. Measure him with any method of measurement, with any Negro who has lived in the world since the remoteness of time, and the irrepressible magnetic orator of Tuckahoe will stand alone the one embodiment of greatness, the epitome of race hopes, the colossus of the Negro race, panoplied by the singularity and unique place he occupies in American history. Born at a time his race needed him, serving them throughout the ravage of a hostile sentiment against the oppressed, shedding honor in its full blaze of glory on the luckless members of his race to his dying day. Fighting for every inch of race attained freedom, and laying down his armor only when the Master called him away. The Negro has not reached that exalted place in its history when with one voice, like the Grecians, the Romans, the Jews, the Caucasians, they applaud their heroes, gladiators, poets, sculptors, artists and singers.

The hardships of ill-used races mark the pages of history with the ugly spirit of belated recognition and wholesome disregard. There will have to be given to the race a greater Dunbar, a greater Alberry Whitman, a greater Chestnut and a greater Johnson in literature to brighten the literary world with their imaginative minds, whose intellectual excursions into the loftier magnitudes of thought will indeed win back to the Negro all the wasted greatness of racial worth. It will be at such a time when

the Negro will have reached prettier heights in its race life of intellectual splendor—not merely bookish, but a plane of scholarly grandeur covering every field of science, art, mechanics and literature, all or either to serve the cause of a needy world.

It will be at such a time when the life of the race will support the earth-plane principles and live to prove its worthiness to die. Mr. Douglass used to say, "Make the most of this world because it comes first," and "Show your worthiness to be saved by living right in this world." For well nigh a century the Negro has had preached into his willing ears that heaven was a place of golden streets, where crowns were decked with stars, and the race has been church-ridden, religiously cursed by its over supply, that money-loving church officials might live on the fat of the land. Mr. Douglass took no stock in such nonsense. His position was non-sectarian as to church, and I believe he discarded religion as a something that binds to this faith or to this doctrine. He was a Christian at heart, lived it and died it.

Heaven is not a place, but a condition. This the Negro must learn, and more. He must learn that sinister motives are the emissaries of the church among races of the world, trust to religion less for this world and allow his judgment and common sense to rule with larger scope every affair which gives strength and vitality to his earthly existence, remembering with undiminished reverence that the gift of God is eternal life and that no bargains for heaven can be made over the collection table.

The history of Mr. Douglass is a treasure. His autobiography, his writings and speeches are a part of American history, interwoven with painstaking detail, legacies rich with the gems of race loftiness. His standard was so high in purpose, in accomplishment, his achievements so vast that the present age stands dumb in awe of his marvelous work. Some other age must sing of his glory. Some greater facilities will contrive the issue, a nobler race appreciate his marked personality, and at such a time color distinctions will war to claim him. We shall not see his like again.

A New Race of People

SOME of the North Sea explorers have found a new race of people that never saw a white man before. They made friends at once; but if this friendship proves as bad as that contracted by certain whites with the dark skinned people of the Congo and

Central Africa, probably these Northern Esquimaux may rue the day they ever laid eyes on the white man—especially if there is any gold or other valuables lying around loose that could be used in a white civilized community.

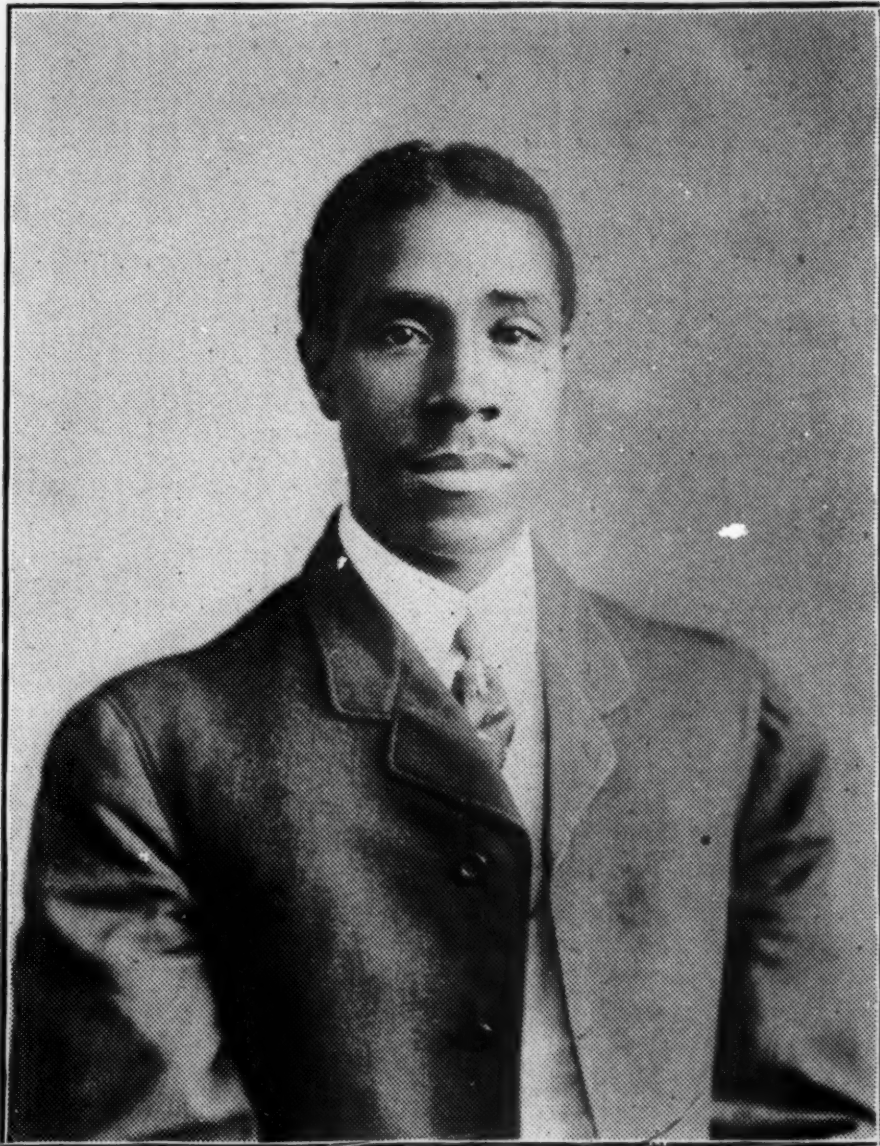


Public Stenographer and Typewriter

MISS AUGUSTA B. GREEN, graduated from Thompson's Business School, New York City, in 1903. Miss Green is kept busy at her office, 31 Rose street, New Rochelle. She is quite accomplished in music and literature. She was born in Elmira, N. Y., and attended the public school of that city. She came to New Rochelle in 1888, and

CHRISTMAS OFFER

TO ANY SUBSCRIBER sending us ten yearly subscriptions, we will give them a Solid Gold Ring, or a Fountain Pen of the best make.



THEODORE HALL, Jr., of Summerville, N. J., is engaged in business at 21 Division street, and does cleaning and pressing suits for ladies and gentlemen. He does his work well, and through giving entire satisfaction has built up a paying business. He is assisted by his wife. Mr.

Hall is a native of Summerville and received his education in the public school of the town. He at first started in the grocery business but gave it up.

Hall is president of the Young Men's Christian Club. This club, under his management, is doing a most successful work.

What Does the White South Expect of the Black South?

By T. THOMAS FORTUNE

IN THE multiplicity of questions that vex the American people to-day, in which Mammon and Selfish ambition are pre-eminently struggling for mastery in our politics, and the just rights of citizens under the supreme law are being shuttlecocked to suit the convenience and interests of the two principle combatants, I know of no question more dynamic in character than this:

What does the White South expect of the Black South?

In 1888, Henry Woodfin Grady, one of the most eloquent and dangerous men the Southern States have produced, uttered these words of eloquence and of truth:

I want no truer soul than that which moved the trusty slave who for four years, while my father fought with the armies that barred his freedom, slept every night at my mother's chamber door, holding her and her children as safe as if her husband stood

guard, and ready to lay down his humble life on the threshold. History has no parallel to the faith kept by the Negro in the South during the War. I rejoice that when freedom came to him after years of waiting, it was all the sweeter, because the black hands from which the shackles fell were stainless of a single crime against the helpless ones confided to his care. ("The New South," pp. 98-100.)

And a greater Georgian than Henry Woodfin Grady, one of the strongest

and purest men our country has produced, Dr. Atticus G. Haygood, speaking upon the same subject, says:

The religion of the Southern Negroes, slave or free, was, and is, a Divine reality. During the late war their religion was pure and strong enough to secure to helpless women and children, on the Southern plantations, peace and safety, while the men were in Southern armies fighting under a flag which did not promise freedom to the slaves. And we may be quite sure



T. THOMAS FORTUNE

that the Negroes understood what the war meant in its relation to them. In what history can the conduct of these Southern slaves, from 1861 to 1865, be matched? ("Our Brother in Black," p. 37.)

In these times of general usurpation of the functions of the police and the courts by Southern white men in dealing with guilty and innocent Afro-Americans alike, it is well to reproduce such testimony in this article, "lest we forget," as a large section of the American people show a disposition to do. Who rudely shattered this ante-bellum condition of affairs, which, developed under conditions of freedom, would have assured peaceful and helpful relations between the races and enhanced the happiness and affluence of the Southern States unto the present moment, the White South or the Black South? Which of them sowed and cultivated the seed of hate and violence, so that lawlessness and not regular process of law has become the rule and not the exception as between them? Plato, writing when intellectual development, as we understand it, was in its infancy and democratic government was still an experiment, three centuries before the Christain Era, said :

Somehow or other, Thrasy-machus, injustice induces seditions, and hatreds, and contentions among men ; while justice brings harmony and friendship, does it not? * * * If this be the work of injustice to engender hatred wherever it exists, will it not, when exercised both among freemen and slaves, make them hate one another, and become seditious and incapable of doing anything for the common advantage? Certainly. ("The Republic," p. 37, Chap. 22 23).

Plato may well have had in his prophetic eye those white politicians of the Southern States who, to accomplish a selfish purpose, have sown and industriously cultivated the seed of race hatred and discord by studied injustice and wrong, by individual initiative and legislative enactment, without ' the consent of the governed,' beginning at the very close of the War of the Rebellion, in defiance of the supreme law of the Republic ; while laboring withal, without intermission of malice and malignance, to corrupt all of the rivulets of public opinion of the Nation by a policy of bluffing and deliberate falsehood which has no parallel in the history of mankind.

After the overthrow of the Reconstruction governments of the Southern States, in 1875-6—after years of terrorization, murder, Machiavellian chicanery and duplicity, and the assumption of government by deliberate usurpation, under the infamous terms by which Rutherford B. Hayes became President, 1876-7,—the White South began at once to shape its legislation in such wise as to nullify absolutely the explicit guarantees of the three War Amendments, by which the Afro-American people were manumitted and enfranchised, and gradually to bring them again into a condition of slavery as to their wage-earning and criminal elements and of political and civil nonage, inconsequence and degradation as to their educated and self-sustaining elements. This condition, entirely repugnant to the letter and spirit of the Declaration of Independence and the Federal Constitution, having been

hitched upon the people of the Black South by the people of the White South which they vulgarly characterize as "keeping the nigger in his place," with the acquiescence of the Federal Government and the public opinion of the Republic, it has been found necessary in order to maintain it to institute government by mob law, with the tacit sanction and often the connivance of the responsible authorities of States and the newspaper press, which has reduced freedom to license and become the brazen fuglemen of anarchism instead of the chiefest protagonists of law and order.

What has the White South accomplished, since the subversion of the Reconstruction governments, two decades ago, to destroy the political and civil rights of the Black South and the good relations which subsisted between them before and during the War?

1. It has by constitutional enactment, in which the Afro-American people were not consenting parties, and without submission for ratification or rejection to popular vote, disfranchised the Afro-American people as effectually as if the fifteenth amendment were not a part of the supreme law of the land.

2. It has made separation of the races on common carriers by land water and in places of accommodation and amusement a law as rigidly and brutally enforced as though Afro-Americans were slaves and not freemen; the law carrying with it inequality of service, inconvenience and often the gravest discomfort, with friction that must more and more become provocative of

discontent and disorder as time passes, as railroad employees are clothed with police power to enforce the law.

3. It has made separation of the children of common citizens and tax-payers mandatory by stringent law in the public school system, with inequality in the distribution of the school funds between them, with consequent inequality in the salaries of the teaching body, in school-buildings, and in school-house equipment; together with a Damoclesian threat all along the line suspended over the heads of the people that the common-school funds will be apportioned by law between the races on a basis of what each pays—despite the accepted principle of political economy that, in all conditions of organized government, one man pays as much towards the common tax fund as another and should, therefore, share equally in the benefits of it—a principle everywhere accepted and applied, except in the Southern States, where they practice a political science unknown or long since become obsolete in the other sections of the country.

4. The penal institutions of the White South were instituted and are conducted for the benefit of the Black South. If a white man gets into one of them it is purely in an accidental way, and then he is segregated from his black fellows. These institutions are in their nature a disgrace to the South and to the Republic. When conducted by the States, as well as when the convicts are farmed out to avaricious contractors, as is very generally the rule in many of the Southern States, the abuses practiced are almost incredible.

Many years ago Mr. George W. Cable disclosed the exceeding brutality and infamy of the whole system—with indiscriminate mixing of males, females and minors, with stockades and the cat-o'-nine tails, with ferocious bloodhounds and guards with cocked Winchester rifles, always in evidence. And the thirteenth amendment to the Federal Constitution is oftener violated than not, in holding to "involuntary servitude" persons who have served the terms for which they were sentenced by the courts.

5. Mob law has been adopted, and the police and the courts subordinated, by the White South in dealing with the Black South, whenever passion or whim moves it. The Atlanta massacre of innocent Afro-Americans is an example in point. Indeed, the Opinion of Chief Justice Roger B. Taney (*Dred Scott vs. Sandford*: 1856) has become the fixed principle, embodied in invariable policy of the White South, that Afro-Americans are "beings of an inferior order, and altogether unfit to associate with the white race, either in social or political relations; and so far inferior that they had no rights which the white man was bound to respect; and that the Negro might justly and lawfully be reduced to slavery for his benefit." George Ticknor Curtis long ago declared in the *New York Sun* that "lynch law is no law at all;" none the less, it has become the dominant law of the White South in dealing with the Black South. The people of the Nation have not as yet awakened to a realization of that horrible fact, as well as that other fact, that by their disfranchising laws a Southern

white man's vote in the Congress and the Electoral College counts for more than it did under the slave apportionment as against the white voter of the North and West, but they will. It is not written in the books nor in the stars that they will always ignore it, because they "love justice and fear God," and will not submit to robbery of their equality of suffrage now any more than they did under the slave apportionment without seeking the remedy they have in the Federal Constitution. God hasten the day when they shall arouse them from their ignorance, or apathy, or both, and right the wrongs done them as well as the Afro-American people. Failure to do so will ultimately bring about a crisis like unto that of 1860.

Having robbed the Black South of every right conferred upon it by the thirteenth, fourteenth and fifteenth Amendments to the Federal Constitution, the substantial fruits of the greatest civil war in modern times if not in history, the White South demands that Afro-Americans outside of the South and their friends shall keep their mouths shut, shall neither write nor speak in protest of the condition of affairs, shall not even condemn such blots upon the National honor as the Atlanta massacre, but shall leave the whole matter for adjustment to those who have created the condition of affairs. The same plea, the demand, made with the same haughty insolence and vulgarity in the Federal Congress and the alleged reputable newspaper press of the Southern States as was made in the Anti Slavery agitation, is

being made now by the descendants of those "who learned nothing and forgot nothing" in the fearful school of experience, where the red lightnings of war spread devastation everywhere and left heart aches that survive even until now. The insolent demand will not be complied with, as far as I am concerned. And is it conceivable that the Black South—grounded in the Christian philosophy, educated in the public schools and colleges of the land, and become possessors of independent wealth, will continue always to submit to the treatment which slaves accept without protest, without facing the aggressor and oppressor and demanding that "so far shalt thou go, and no farther?"

What does the White South expect of the Black South? Sixteen years ago Henry Woodfin Gray made answer as follows:

The supremacy of the white race of the South must be maintained forever,

and the domination of the Negro race resisted at all points and at all hazards, because the white race is the superior race. This is the declaration of no new truth; it has abided forever in the marrow of our bones and shall run forever with the blood that feeds Anglo-Saxon hearts. ("The New South," p. 125.)

Ever since its deliverance this undemocratic and un-American doctrine has shaped and regulated every thought and act of the White South towards the Black South, and has logically brought the White South to the point where it has broken down completely in its purpose to govern itself or the Black South. Will the Black South accept the place of negation, subserviency and degradation that the White South has forced upon it and seeks to rivet by mob law? In the language of Abraham Lincoln, will the American people allow the Southern States to become again "half slave, half free?" The crisis impends. The future will furnish the answer.

DR. JEFFERSON C. ANDERSON was born in Monticello, Jefferson County, Florida, in 1867. He received his primary education at Wayland Seminary, located at Washington, D. C. From there he went to Lincoln University, Pennsylvania. From 1895 to 1899 he was a student at the Homeopathic College in New York City, graduating June 1st with honor.

He began the practice of medicine February 1st, 1900, at Plainfield, N. J., and has succeeded through painstaking attention in building up a most lucrative practice, and is regarded as being one of the best in his profession.



DR. JEFFERSON C. ANDERSON

Conducting a Laundry

**An Address Delivered Before the National Negro Business League at Atlanta, Georgia, August 30, 1906, by
Harry T. Pratt, of Baltimore, Maryland**

SOME years ago the President of the National Negro Business League was in Baltimore and delivered a notable address in one of the largest and best known of our white churches. The address was replete with practical, helpful suggestions, the outcome of a careful consideration and discussion of the things to do now in order that the harvest of the future be not hindered by the chaff of our present disabilities.

One result of that address is the Druid Hand and Steam Laundry, located at 926 Druid Hill avenue, Baltimore, Md.

In conducting a progressive business enterprise, such as a steam laundry, there arise, from time to time, situations which tax both experience and wisdom for decision and action. These situations may be accurately described as problems. It is possible that certain kinds of problems—those that have to do with human motive, tact and skill—may be common to all kinds of business enterprise, while those arising from processes, either physical or mechanical, bear upon particular and, therefore, limited kinds of business activity.

In a convention such as this, devoted to the general interchange of greetings and courtesies from representatives of various kinds of enterprise and to the

fostering of a strong business sentiment that will encourage others to do as many of the delegates here have done, a discussion of the kind of problems arising in the conduct of a steam laundry that help such a sentiment and have general interest should be a profitable use of time.

When the Business League gets to the point where it can divide its membership into departments, so that men engaged in the same line of business can confer with each other concerning their special difficulties, a discussion of soap, starch, machinery, etc., will be interesting and helpful in the laundrymen's department.

In business, as in everything else, ideas precede realities. The prospective business man meets and overcomes in thought, consciously or unconsciously, many of the problems of the business through which he intends to earn his daily bread and gain a competence, if possible. The success of the actual enterprise depends largely upon the thoroughness with which the inevitable problems have been anticipated, and not in previous thought,—entirely so when the business is one in which the person embarking has had no previous experience and is without a rudder, or compass, or both.

Statistics show that of all the business

enterprises, whose operations comprehend a multitude of complex details, started every year in this country, ninety per cent. fail. The failures are due more to lack of intelligent management than patronage. The steam laundry business is one of many processes, or details, and, to be conducted successfully, each of these must reach a certain demonstrated efficiency before the ultimate finished and satisfactory production of clean collars, cuffs, and shirts, is possible.

The man who conducts the establishment needs not only to know these processes, but more than that, he needs to know a great deal about the kind of human nature through whom he must carry out his ideas. He must have enthusiasm and confidence of such strength as to be contagious among the employees of the laundry; he must have executive force, the power to get things done; he must have patience, so as to keep a suitable equilibrium when too much blue gets into the wash, or too little starch gets into the gallon, or a belt breaks; he must be courteous to customers, especially when receiving complaints; he must be practical and energetic, and yet not without vision and ideal.

After the adjustment of the machinery and selection of supplies, an important element in the success of the laundry is the securing of efficient help. It has long been our conviction that Negro labor is as efficient as any in the world. Not long ago we observed a force of Negro laborers engaged in laying new street car tracks in place of an old cable road. The most difficult part

of the work was done by them at night. They were divided into squads, each having a particular unit of work to do. The whole job proceeded without interruption to the car service of traffic. The celerity, skill and constancy with which they worked drew very favorable comments from pedestrians, while the rhythmic movement of hammers, picks and shovels to weird tunes and cadences enchanted many auditors. Each squad of laborers and each laborer in a squad did the thing assigned exactly as he had been taught and drilled to do it. There was no invention, no change in method, even when a change might have lessened labor. Herein was a weakness.

When we went into the laundry business we thought the matter of obtaining competent help the least difficult of all the problems we should encounter. We reasoned that many colored women had been washing and ironing the greater portion of their lives, and there was no mystery in the art with which they were not intimately acquainted. An experience of one week convinced us that our first conclusions were entirely academic. There is a difference between working with hands after the habit of years induces an automatic performance, and working with hands under the constant direction and control of thought and judgment.

Washing, starching, dampening and ironing in a steam laundry are quite different from the domestic process. Machines are used for each detail of the work, and they require skill to operate them; besides, the methods of the processes are continually being improved.

These facts make the intelligent worker who invents ways of getting better results with less expenditures of time, material and effort, a considerable factor in the profits. We found such labor exceedingly scarce. Each person employed had to be taught with precision and care exactly how to do the work. Once learned, they soon exhibited the kind of efficiency the Negro laborers upon the car line displayed, with this exception: knowing the kind of labor we must have was exceedingly scarce, and that the same painstaking and patient instruction and drill should have to be repeated each time a change in help was made, our first hands soon became very independent. For a year or so this problem gave considerable worry. Added to it was a feeling which, I think, grows out of the general policy in this country of segregating and treating all Negroes alike in civil affairs, regardless of individual worth, education, ability and character. I refer to the feeling among us that the employee is on a level with the employer in all things, and which commonly asserts itself in the phrases, "You are no better than I," and "I am as good as you and shall do as I please," whenever the employee is reminded of a repeated shortcoming. We met it in this way: by paying good salaries for efficient service, by subjecting all to the same discipline and getting rid of disturbers at the first symptoms of discontent, and by practical talks upon the right relations that should exist between employer and employees, showing how the success of the former depends upon the efficient service of the latter, and the

wages of the latter upon the good-will of the business, the interests of both being reciprocal, though not, necessarily, equal. At present we are fortunate in having a pretty fair set of hands.

This question of hands enters very largely into the question of competition, which in our city, has grown very sharp and bitter. It is impossible to turn out constantly a superior article of work and deliver bundles on time without a full complement of intelligent, skilled workers, interested in the success of the establishment. What we mean may, perhaps, be better shown by an illustration. At one time, in the early stage of our business, we were bothered with dirt streaks on the ends of collars. Two weeks of thinking and investigation baffled our efforts to locate the cause. One day while standing in the starch-room, we watched several girls hanging starched collars on a rack preparatory to placing them in a steam dry-room. To the side of the rack was a gas chandelier that was dusty. We noticed that some of the collars just tipped this chandelier when hung.

After being dried, dampened and ironed, we found that each of the collars that came in contact with the chandelier had a dirt streak on the end. You may be assured the trouble was speedily remedied. The point is, however, that those same girls had been doing that same thing a number of weeks and could not account for the dirt streaks.

* With workers who use their heads as well as their hands and are constantly alert to find hindrances to superior work as well as better ways for accom-

plishing it, the laundry is put in a position to bid for trade in an effective way. Here the question arises, "What is an effective way to bid for trade?"

The general public may be divided into two classes of patrons: those who want superior work and service at a reasonable price, and those who are looking for fairly good work and service at the lowest price offered. We believe the first class of patrons to be more desirable for the progressive laundry. Baltimore is a conservative city, yet progressive. Its people want the best in the market and are willing to pay a reasonable price for it. This attitude toward the getting of the things an historic and growing city must have has not always been characteristic. It has taxed the time and patience of a patriotic press to educate the community to this view of thinking and acting.

In practice, however, it has proven a much better policy than as-good-as-you-can-get-for-the-least-money. The Druid Steam Laundry is managed on the plan of giving superior work and service for a reasonable price. This fact is made known to the whole public in a variety of ways, principally through the daily press and personal letters. In this way has been built up a trade that is constant, week after week, and such confidence has been established with patrons that whenever the need is laundry, they send it here, knowing that when it is here, it is all right.

We are just now planning to put the Druid Steam Laundry into larger quarters with an up-to-date electrical-driven equipment. The building has

already been purchased. Our application for a permit to erect boilers and dynamo met with the protest of a score or more white residents in the neighborhood. This situation necessitated a hearing before the Mayor of the City and the Inspector of Buildings in the Mayor's Reception room in the City Hall. Right here we may mention the fact that it is a decided asset if the men who conduct a steam laundry, or any other business, is broad gauged and liberal in mind, with knowledge of his civil rights, and the tact, judgment and ability to place them in a just, favorable and convincing light. It takes more than negative worth to get what belongs to you, even when the right of possession is admitted. If through this league a crop of successful business men can be grown, whose business interests bring them recognition according to the measure of their worth, they will be able to advance themselves and their fellows in civil affairs only to the extent of their knowledge of the essential rights of citizens and tax-payers in their several communities and the power and energy of mind and character to present the issue in a way to win sympathy and support from all fair minded men.

At a hearing to which we have alluded, the score of white protestants were convinced, in a straightforward but kindly way that their objections were not well founded, and, as a result, the new plant of the Druid Steam Laundry is a possibility of the near future. The plans and drawings have progressed far enough to show that it will be a thing of beauty, as well as a model of convenience and practical

efficiency. Some one has said: "Let laundryman promote cleanliness in line me write the songs of a Nation, and I en, in morals and character, that both care not who makes its laws." Let the songs and laws may avail.

THE COLORED SOLDIERS

(From Dunbar's "Lyrics of Lowly Life")

IF the muse were mine to tempt it
 And my feeble voice were strong,
 If my tongue were trained to measures,
 I would sing a stirring song.
 I would sing a song heroic
 Of those noble sons of Ham,
 Of the gallant colored soldiers
 Who fought for Uncle Sam!

IN the early days you scorned them,
 And with many a flip and flout
 Said "These battles are the white man's,
 And the whites will fight them out."
 Up the hills you fought and faltered,
 In the vales you strove and bled,
 While your ears still heard the thunder
 Of the foes' advancing tread.

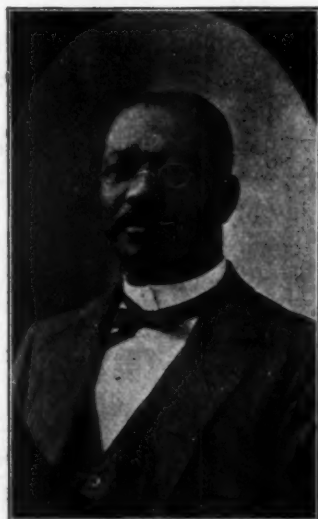
THEN distress fell on the nation,
 And the flag was drooping low;
 Should the dust pollute your banner?
 No! the nation shouted, No!
 So when War, in savage triumph,
 Spread abroad his funeral pall—
 Then you called the colored soldiers,
 And they answered to your call.

AND like hounds unleashed and eager
 For the life blood of the prey,
 Sprung they forth and bore them bravely
 In the thickest of the fray.
 And where'er the fight was hottest,
 Where the bullets fastest fell,
 There they pressed unblanched and fearless
 At the very mouth of hell.

A Symposium of Opinions as to What the Race Can Do to Help Itself Constructively

Kindness a Necessary Element in Leadership.

THERE can be no doubt of the fact that genuine kindness—a fellow feeling, is the greatest lack in American leadership.



W. H. COUNCILL

The average man is prepared at the outset to discourage a moral lecture and yet that is the greatest need of the present day politics and political dealing.

The people can never be made what we say they ought to be without the injection of kindness into public life. Public conscience must be toned up.

We are unkind and uncharitable to each other and complain of the very difficulties which we inflict upon one another. The general public is what we make it.

Black men must respect and honor black men and white men as well Black men must be charitable to black men and to all men.

Some years ago walking through the

outskirts of one of our cities, I came upon a picture I never can forget. A number of boys had cut the throats of frogs and strung them up at which they were pelting mud balls. To my inquiry they promptly answered, "We are mobbing frogs." I can never forget that picture and the spirit of unkindness which had gone into the boy nature from their ideals of American justice. That is one character of unkindness which largely controls man's nature. The mob spirit is too often seen.

If a man disagrees from us we organize a mob, string him up and pelt him. A slight difference of opinion from good and able men is often the signal for wholesale abuse from those of opposite character—those who have no other argument than vilification and berating.

I have come to the conclusion that the spirit of unkindness and abuse is too often used by the race and against the race itself.

Fair dealing and united helpfulness is the greatest need of the race.

W. H. COUNCILL

My First Thought is—"Everything"

The Negro should get hold of the fundamentals. They are land, wealth, intelligence and character.

It matters not if they are whitecapped in Texas, let them move to Mississippi or some where else and settle again.

The Negro should learn to appreciate the value of money—its direct and indirect influence. He should strive to hold some of the stuff that passes through his hands. With money he can buy education, land, culture and by its wise use he can acquire commercial and political power.

The Negro can become more efficient as a laborer, or more broadly—he can become a more reliable and powerful factor in the industrial world. I think that a man whether white or black that can get more out of an acre of land than the average will be welcomed anywhere if his habits are tolerable.

We need not hope to be an issue again unless it becomes necessary to the success of some political party to make use of us.

Any law that the ordinary white man can live under, we too can do so if fairly administered. The acquisition of land, intelligence, wealth and character will gradually give us the fulcrum by which we can move the world.

R. L. SMITH

How Can the Afro-American Race Help Itself in Constructive Directions?

1. By cultivating a more manly and assertive spirit in combatting antagonisms of all sorts based on prejudice of race and color, especially the presumption and insolence of individuals, acting without warrant of law but with the consent and connivance of the officers of the law. The accepted rule is that one man's rights end where another man's rights begin. The man or the race which disregards this rule can accomplish nothing, because manly character and courageous contention for what is just and equitable are the only safe bases of constructive development of any sort.
2. Constructive development in commercial and industrial effort can only be assured by perfect organization for the protection and conservation of civil and political rights. A pariah race can construct nothing but contempt for itself.
3. The Afro-American race is too extravagant in expenditures for the necessities of life and for luxuries. It does not save enough of the increment of its earnings to serve as reserve against the day of adversity or for investment in constructive development in industrial or commercial effort. It is not what a person earns but what he saves that counts in character and material building.
4. A race in our mixed citizenship which does not support the newspapers and magazines published in its interests by men and women of its own, when the newspapers and magazines of the other races of the citizenship are mildly friendly or fiercely antagonistic, will have trouble in constructively developing anything. The Afro-American people do not and never have given fair or decent support to their publications or to their leading men in any occupation; hence, the best of their men have been and are in the pay of white men, who expect and get adequate service for the compensation given. The constructive force in any race are the intelligent men and women of it; if these have to look to other races for the honors and emoluments of service, the

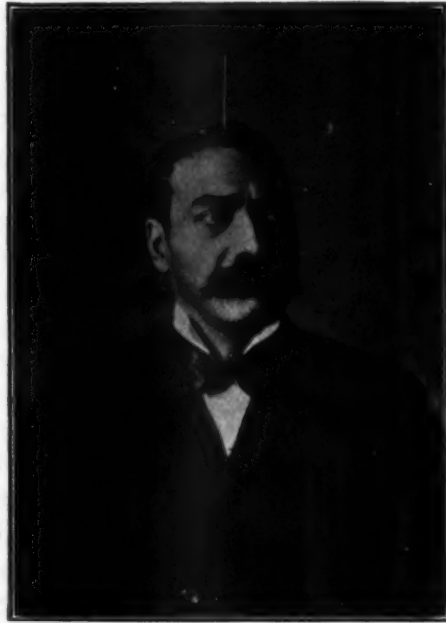
race is thus thrown back upon its mass, which constructs nothing but dissipates its earnings in keeping its stomach full and its back warm. This is in a large sense the present condition of the Afro-American people—a race which will not support its men of thought and action and the mass of which dissipates its industrial and political strength because it has no leadership and dissipates its earnings to fill its stomach and warm its back.

T. THOMAS FORTUNE.

The Negro His Own Worst Enemy

As a rule, colored people are very much like sheep in the respect that their tendency is to wait one for the other. When one takes the initiative then there is a rush—a stampede. Let a colored man get a political position, for instance, and there will be a hundred others who never thought of such a thing before, all trying to get the same position. If a colored man opens a saloon and does fairly well, another colored man will open one next door to him, if he can get the place, and before long there will be half a dozen colored saloons in the same locality. This may not be quite so largely true in relation to other kinds of business. Not in the history of Chicago has there been a colored theatre until a few months since, to day there are three colored theatres.

But, "What the Negro race can do to help itself in constructive directions" is the question. I should say that a very large proportion should engage in agricultural pursuits, should purchase farms in the South and West where such land is cheap. Others of the race



T. W. JONES, CHICAGO, ILL.

whom city life will not injure should buy homes and engage not only as hotel waiters and sleeping car porters, but in every honest employment in which other men are engaged. Not all can become business men. Where there is one business man there must of necessity be hundreds of others occupied in the humbler walks of life.

The Negro youth should be taught the skilled trades so as to eliminate them from the ranks of the poorest paid and least respected laborers—from the mere hewers of wood and drawers of water. This will reduce the number of loafers and rowdies who gather in large numbers on certain street corners of large cities, and who hang around railway stations of every Southern town. It will reduce the number of Negro criminals in the North and shorten the length of the chain gangs peculiar to

the South. It will take the young man from the bar of the saloon and the table of the gambling den where he is debasing his life, wasting his talents and losing his substance.

Of course there is some excuse for much of this degradation. There is a reason evident to all why, as a race, we are belated in every thing which belongs to our advancement. Some of us do not yet know what we want, nor how to get it if we did know; others have not even seen the models after which they should build home, school and business enterprise, and have the poorest conceptions of them. Yet all of our race who will must begin at the very earliest possible moment, insisting upon the strictest adherence to truth and honesty and usefulness on the part of ourselves and our children.

By the right kind of training, we must inculcate in youth habits of industry and economy so that something shall be produced along constructive lines. Whether we are farmers or artisans, laboring, professional or business men, the one essential thing is to purchase a home, to acquire property, to own something tangible. This, then, is, "What the Negro race can do to help itself in constructive directions."

THEODORE W. JONES.

An Era of Justice

This another discussion about American people of color, but my purpose is merely to state facts and advance theories. The outlook is hopeful and reassuring in view of the great awakening for justice which to day is sweeping over our country, entering every field of human activity, and sparing no man,

whatever his position or title, if he be guilty of wrong. Justice is blind folded and if she is permitted to deal with all men from behind her veiled face, a healthy, prosperous condition will obtain.

The people of to day have learned to look matters squarely in the face. Words are not minced, and circumlocution is not resorted to in reaching a point or conclusion. We call everything by its proper name, and make no effort to deceive. No one can tell what will become of the American Negro, but we can all look with a fair eye upon conditions to-day. We can make comparison and accept facts whether they please or displease.

The most hopeful sign to the Negro is the fact that the newspapers and magazines are getting the inclination to be fair. Instead of printing none but the black side of the black people, they are slowly beginning to show and admit that there is a white side also. The greatest injustice has been done the Negroes by misrepresentation. Stories of crime have been exaggerated, illustrations have been a burlesque. Now the writers and artists are acting fairer. To-day when ambitious folk are inclined to be unjust, their acts meet scorn rather than approbation. Who will not admit that such treatment is deserved?

Not long ago a largely circulated weekly contained an illustrated article by a popular author in which six different types of the Negro were given. While I believe, for the sake of justice, six worthier types could have been selected, I frankly admit that the

characters exist in the race. The article was a step in advance of the regular run, for some of the types were admitted to have character, education and thrift, valuable assets to any people. Some of them were allowed to use refined English, something usually denied characters of Negro blood, no matter what their education may be. We know that thousands and thousands of colored people use excellent English, they are careful with their verbs and economical with their adjectives. We want the world to know this.

It is so common for white people to think of Negroes as being nothing but servants, that often our most prominent men and women, are insulted by presumptuous white people. I heard Dr. Booker T. Washington say not long ago that it is a frequent occurrence for people in Pullman cars to ask him for a towel.

The American people do not know that hundreds of Negroes have been sufficiently prosperous to have servants who answer their every bidding. We desire to have this known. Certain privileges belong to the successful, and must not be denied any man because of his birth. Men are successful because of fitness and genius; to quote a prominent Negro editor, "Color is neither an asset nor liability in reaching success."

One of the most encouraging signs that has come to my notice along the lines of justice, was the recognition given the National Negro Business League by the Metropolitan press, in news and editorial column, and with commendable illustrations. All of the

great dailies of New York made editorial comment about the gathering, they admitted surprise in some instances, but gave credit when credit was due. That probably was the first time thousands of white people learned that among Negroes there are successful grocers, druggists, hotel keepers, manufacturers, bankers, lawyers, physicians, and journalists. Heretofore they had not dreamed of Negro brains capable of managing great business concerns. The revelation is of inestimable value for awakening respect for the people of the Negro race who have braved the storms of business vicissitudes and reached a point in life worthy of emulation. We desire the world to know these facts for justice is beginning to reign again and the American Negro has been badly misrepresented.

These successful people are the ones by whom we wish our success measured; they are the ones whom we have chosen to mark the standard of our achievements. The progress of a race or nation is measured by its best individuals, and not by its worst. We Americans would not like to have our patriotism measured by Benedict Arnold, but we are all happy to proclaim Nathan Hale a typical American patriot. We do not measure the efficiency of our presidents by Andrew Johnson, but by George Washington, Abraham Lincoln and Theodore Roosevelt. When foreign noblemen are our guests we do not point to our slums as the inspiration of our national pride, but to our educational and religious institutions, our manufacturing concerns, our magnificent parks and boulevards, our beauti-

ful natural scenery and our most representative homes.

Justice demands that the American Negro be measured by his best. Anything short of this treatment is hypocritical and un-American.

The world does not know our best side. A few individuals do. Why the Negro's splendid achievements have been withheld from the public eye so long I am unprepared to say, unless our unfortunate tastes have called for the sensational rather than the just; unless it is because there is more "news" and "money" in giving a full page to describing the barbarian conduct of a frenzied mob than in giving an occasional column to the story of how an American citizen of color is making success as a manufacturer, a banker, or an educator.

But I have cited instances that prove that conditions are changing—an era of justice is manifesting itself. We have hosts of fine, successful men and women whose names should be household words. As common as success is among white people, were these people to whom I refer white, their achievements would be heralded far and wide as remarkable. The Negro does not reach success on "flowery beds of ease," and hence his position becomes the more remarkable.

We want the world to know what we have done and what we are doing. We want the world to understand the difference between a gentleman and a tough, a lady and a flip, and to know that we as a race are not exceptions to the rule; both classes can be found among us. We want the world to know of our

progress as well as our shortcomings—to understand with mathematical exactness and asthetic liberality about the spiritual earnestness in our churches, the sacredness of our homes, the refinement of our social life, the height of our ideals, the purity of our women.

Speak, Queen of Sheba, as you did concerning the affairs of Solomon.

NAHUM DANIEL BRASCHER.

Education and the Acquisition of Property

In my opinion the greatest forces now at work for permanent betterment of the race in the South are the educational forces. Hand in hand with this should go the acquisition of property. Without these, or even one without the other, we can scarcely hope for permanent deliverance.

We are already making fair headway along these lines, and if our leading



W. H. HOLTZCLAW.

public men will impress these ideas upon the people we may reasonably hope for better things. We were all here in Mississippi agreeably surprised, a few days ago, during the sessions of our Mississippi Negro Business League, when young man after young man arose and told the story of his efforts and his success. A summary of the testimony was to the effect that these young men had obtained considerable worldly goods and a corresponding respect of their neighbors: both white and black, because they had taken advantage of the opportunities that exist right at their doors to acquire property and Christian education. In the train of these followed, among other things, happiness and self respect.

In every part of the South to-day there is the opportunity for the colored man to engage in various sorts of enterprises. If we take advantage of it the next decade will tell a different story. If we do not take advantage of it foreigners are already coming in to do it for us.

WM. H. HOLTZCLAW.

Let Us Reason Together

One fact seems apparent to close observers of the condition of the Negro, and that is that there can be no present, certain, well defined line of policy marked out for the race which it will follow en masse. Each individual is pursuing his own course in the effort to succeed. Co-operative action seems impossible, owing to the fact that there is no central authority from which directions may be given; and if there were such, there is at present no organized means of reaching the masses, most of whom are located in the rural dis-

tricts of the South, where newspapers and magazines are little known even among the white masses, and where advanced ideas on race uplifting that would appear to conflict with the Southern white man's idea of keeping Negroes along side of the mule and the general fitness of things, would result in mobbing or driving out the expounder thereof. The Southern whites allow Negro ministers and teachers to operate among the colored people, it is true; but any effort on the part of such workers to make the colored people independent of the whites is resisted, and in most places such a Negro worker becomes a marked man or "incendiary."

Injustice constantly goes on. The New York Herald, Nov. 9, 1906, reports the shooting of a Negro's wife and child by "unknown parties," after the lynching of the husband and father, for "murder." This is only an instance out of thousands that are happening among this people, who are so completely cowed and repressed that to ask for justice is considered "impudent"—that to "talk back" to a white person or challenge his ipse dixit in all things is considered a sufficient provocation to be murdered or run out of the community. Under such a state of circumstances as the above the question arises, What can be done?

We can find no solution in an appeal to arms. We can find no final solution in emigration. We can only advise a calm and temperate forbearance—meanwhile making sure to become as strong educationally, morally and financially as the circumstances will permit.

THE EDITOR.



DR. WILLIAM JAY SCHIEFFELIN

Reconciling Two Points of View

BY WILLIAM JAY SCHIEFFELIN

IT IS evident that race prejudice has become intensified ; many Southern white men honestly believe that this is chiefly due to an increase of brutal criminality among the Negroes and the fact that otherwise well behaved members of the race shield the criminals. These white men, while repudiating lynching (especially the killing of the innocent) and lamenting the Atlanta tragedy, think that as a result of it there is an improvement in the behavior of the blacks.

On the other hand intelligent and reputable Negroes living in Atlanta believe that the chief cause of the riot was the campaign conducted by Hoke Smith, who had purposely made the race issue a paramount one and fanned race hatred into flame, creating a perverted public opinion, which elected him Governor, but when sensational journals in Atlanta reported several attempts at criminal assault, this diseased public opinion showed itself in the brutal passion of the mob and the murder of innocent men. It is probable that both of these views are true and it is clear that they do not conflict.

That the increase of criminality also resulted through suggestion from the campaign which sought to arouse race hatred, is almost certain, and adds to the responsibility of the men who, knowing better, sinned against the light and upon whose heads is the blood

of the slaughtered Negroes.

The charge that Negroes shield criminals is doubtless often true, therefore it is the first duty of the leaders and teachers of the race to create a prevailing sentiment of abhorrence for crime and criminals.

The recent disaster to the companies of the Twenty-Fifth Colored Infantry was due to the false loyalty that shields a murderer. It was the duty of the soldiers to testify regarding the shooting, and in refusing, they violated their oaths taken when they enlisted. As all the men could not have known of the crime, the dismissal of the entire Battalion is an example of great injustice which President Roosevelt will ever regret. We know that he has the good of the whole country at heart and is single minded in his intention to be fair and just, and therefore his arbitrary action is a shock and a surprise to us.

One good result of the Atlanta crisis was the coming together of the best white and black citizens to take measures to better conditions and prevent the recurrence of crime and murder. If such a working together of the reputable and able men of both races could take place throughout the South, an era of good feeling would be inaugurated.

A rural mounted constabulary is sorely needed, patrolling the sparsely

settled districts in couples, and in places where the Negroes are in the majority one of the two officers should be a Negro, chosen because of courage and good character.

The white people of the South are a unit in opposing amalgamation and this feeling is at the bottom of the race prejudice, therefore when the Negroes honestly preach the gospel of race integrity, all the bitterness will disappear and the races will live in contented

social separateness. But with this a strong public opinion must make itself felt, which will render hideous the satire of white men, shouting for race integrity, while they are begetting bastard mulatto children.

So it is plain that Christian character must be developed in both races. Let good men, North and South, redouble their efforts to send out teachers who will make the young love virtue and home, and be self-respecting and neighborly.

WOUNDED LIBERTY

By REV. JOSEPH G. BRYANT

LOUD rang the bell, "Let be to all
True liberty, in this good land;"
A mystic voice came with the tide,
"True liberty, to some denied;"
Then knew the world the Nation lied.

OH! look with care and vision clear,
From Cascade Mountain side, there where
The billows of Pacific roll,
Atlantic, too, with highest goal
Of promises without a soul.

BEHOLD dark men! long in distress,
All bruised, deep scarred, and trodden
down;
Shall coming years bring them no cheer?
Speak justice, and ye men give ear—
Columbia, the sentence hear!

WHERE is the hope the Nation gave,
Which decked with grace the Negro's
life?

O, goddess fair! bright were thy beams,
Which often helped us o'er the streams,
Regardless of what were our dreams.

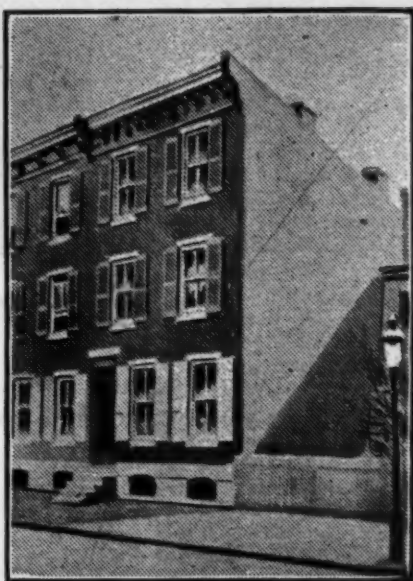
ENFEEBLED Nymph, fast goes thy strength!
Thy life's blood flows from wounds received

Officially from th' Nation's head,
Who willingly was blindfold led
To strike and wound thy sacred head.

The Success of a Negro Corporation

By JOHN H. ATKINS

A LITTLE more than six years ago, the Metropolitan Mercantile and Realty Company began its career, under the name and style of the "Metropolitan Co-operative Associ-



Property bought for a stockholder in Philadelphia.

ation." It had only bathed in the sunlight of six short months, when there arose an unyielding obstacle to impede its progress, and to contest its right to exist, in the pre-existence of another corporation bearing the same name and located at No. 23 West 14th Street, New York City. The Instigator and arch promoter of that Company was one Bothner, a German white man, who realizing the large amount of money

lying idle in the possession of Negroes conceived the idea of an organization that should operate solely among Negroes.

Bothner placed in the field several very shrewd Negro men as agents, who went from door to door of the colored people, issuing out the promises that Bothner was making, of course with no intention whatever to fulfill. These agents always made it a point to have the Negroes understand that their officers were all white men, which in the majority of cases was the solar plexus blow, as in every such case, the



Property bought by the Company in Orange, N. J.

man who had doubted before, would at once dispel his doubts, and begin to search his pockets for his spare change, and seldom it was that it did not fall with a jingle into the hands of Bothner's gleaners. And whenever some Negro doubted the sincerity of white men who

used Negroes as collectors and the like in running their business, Bothner, or some other white man, high in the counsels of the Company, would visit the Negroes and assure them that they really were white men, but white men with hearts that thoroughly sympathized with the black men; that they were always opposed to slavery, and in favor of the war and the Republican party, which gave the Negro his freedom, and to this latter attack the most stubborn among us yielded, and the Bothner Co-operative Association did a flourishing business for some three or more years, and might have continued to fool and deceive Negroes, had it not been for the coming of the Metropolitan Mercantile and Realty Company, which at that time bore the name of Bothner's Co-operative Association. Both Companies located in the same City, both bearing the same name, both sending



Property owned by the Company at 464-466 Vanderbilt Avenue, Brooklyn.

out only colored agents, and both operating solely among colored people,



Property bought for stockholder in Mt. Vernon.

one must readily see the conflict which must necessarily ensue between them, and the foregoing state of affairs very largely accounts for the rumor that is heard once in a while, even now, that white men are at the head of the Metropolitan Mercantile and Realty Company and it was the existence of this state of affairs, that caused the black Metropolitan Co-operative Association to change

feet as its sole quarters, but at the end of six years, it is now uncomfortably housed in eight large rooms in the same building, and could use much more space to a great advantage, if the same could be procured. It has six thousand stockholders, who hold more than a half million dollars of its stock, and reside in about twenty different states of the United States. The Company has placed



"COME IN" PLAINFIELD GROCERY.

its name on or about the first of January, 1901, to that of the Metropolitan Mercantile and Realty Company, the grand old name which it possesses today, and with which it has struggled up inch by inch, until it has dared to undertake what thousands have declared impossible.

It was in the summer of 1900 that the Company was organized and incorporated, beginning in a very humble way with three stockholders, and occupying a little room, nine by twelve

more than eighty families into homes, not into leased or rented houses, but into houses with the opportunity to turn every dollar formerly paid out as rent, into a home buying dollar; and like beacon lights along the coast of progress, these little homes may be found standing here and there as silent, yet living evidence of the Negro's ability to do business for and among themselves.

It is a very noticeable fact, that the majority of our speakers and writers,

who speak or write of the achievements of black men, always point to something hundreds or perhaps thousands of miles way, but not so with the Metropolitan Mercantile and Realty Company, for one of her eighty odd homes is in Manhattan, two in the Bronx, three in Mt. Vernon, four in Brooklyn, one in Jersey City, one in Montclair, three in Orange, N. J. with an addition of a twelve

ment to several persons the year round. It has a large department store in Baltimore, Maryland, at No. 611 North Eutaw street, where it occupies an entire building, and gives employment to a large number of Negro men and women, boys and girls. It has in its employ in its different branches many hundreds of competent Negro boys and girls, who, although many of them had splen-



Head and Assistant Stenographers at Main Office.

family apartment house, containing all modern improvements, and which is shown in the accompanying cuts, fifteen in Plainfield, one hotel at Asbury Park, one in Atlantic City, six houses and one hospital in Philadelphia, two houses in Camden, one in Boston, one in Baltimore, and many others in other sections of the country.

The Company has a large grocery store at No. 320 Plainfield avenue, Plainfield, New Jersey, that is doing a successful business, and giving employ-

ment to several persons the year round. It has a large department store in Baltimore, Maryland, at No. 611 North Eutaw street, where it occupies an entire building, and gives employment to a large number of Negro men and women, boys and girls. It has in its employ in its different branches many hundreds of competent Negro boys and girls, who, although many of them had splen-

did education, we found them employed as nurse girls, chamber maids, waiters and bell boys, but in the Metropolitan Mercantile and Realty Company, they are occupying the dignified positions of bookkeepers, saleswomen, cash girls, clerks, stenographers and superintendents, and it is indeed a great treat to walk into one of our stores or offices, and see, with what dignity, these young people of ours fill these newly made places; and the question is, shall we keep them in the places they fill so

well, or shall we drive them back to the kitchen and wash tub? God forbid!

This Company, perhaps, is the only one among Negroes that has ever issued bonds that were secured by a substantial security, it having issued fifty thousand dollars' worth of gold bonds bearing interest at six per cent., payable twice a year, and maturing in 1915. It has sold over five hundred thousand dollars' worth of its stock, and is now offering a limited amount at fifteen dollars per share. It should not be forgotten that this same stock once sold for five dollars per share, but now sells for fifteen dollars per share, with a par value of twenty-five dollars. It can plainly be seen, then, that those who paid five dollars for their stock have already made three hundred per cent., and when it reaches its present par value they will make five hundred per cent.

The bonds mature in 1915, but arrangements can be made to have them redeemed at an earlier date. The stock is payable one dollar down on each share, when bought, and must be paid for within one year after it is bought. If cash is paid at the time of purchase, or within thirty days thereafter, a discount of six per cent. is allowed.

The Company operates a bank at 222 West Broughton street, Savannah, Ga., and has a beneficial department attached, which pays from \$2 per week to \$10 50 per week sick benefits, and from \$50 to \$200 death benefits.

The latest acquisition of the Company was the purchasing of the large building at the northeast corner of

Eighth avenue and 46th street, in the city of New York, where, after complete alteration, it will open the largest department store in the world owned and controlled by Negroes. This building is already a four story structure, but two additional stories will be added, and the Company will occupy the entire top floor as its general headquarters, and the other five floors exclusively for store purposes. This store alone will give employment to several hundred persons, who will be selected exclusively from the stockholders. It has already been asked if this will be a five and ten-cent store, which question can be answered partly in the affirmative and partly in the negative; for like all other department stores, this store will carry a line of goods ranging in price from one cent per article to hundreds of dollars per article, and the hope is that the operation of this store, and a hundred others which the company plans to establish, will teach the world, as well as the Negro himself, that colored people have not been hewers of wood and drawers of water for hundreds of years by Divine ordination, but by accident only.

In conclusion, let it be said that the achievements of the Metropolitan Mercantile and Realty Company, in the past six years, have far exceeded the most sanguine hopes of its promoters, for although they were farseeing enough to get a charter that would enable the Company to do business in any part of the world, it was little thought that its operations would extend beyond the border line of New York and New Jer-

sey. Therefore let all Negroes who wish to enjoy an improved condition of affairs, join hands with the Metropolitan Mercantile and Realty Company, and the Negro from a business point of view will become the eighth wonder of

the world. The officers of the Company are: P. Sheridan Ball, President; L. C. Collins, Secretary; John H. Atkins, Treasurer, and its business office is located at 150 Nassau street, New York City.

A Sketch---From Newark, Ohio

BY GERTRUDE DORSEY BROWNE

"A JACK of all trades and master of none," is a term which if transposed to read "Master of many and jack of none," might be very appropriately applied to

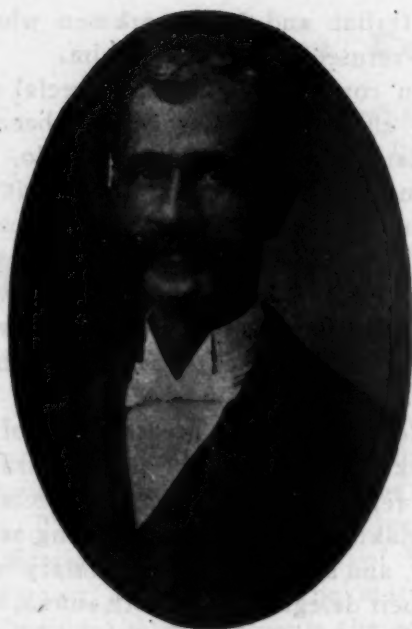
Mr. Daniel M. Guy. Mr. Guy, like all the Guys in America," is a product of Muskingum County and of Meggs township, from which place, it would seem, the name and race have sprung.

The foundations for a useful and happy life were laid in a thorough knowledge of farming and gardening, and such education as the three-month country school afforded.

At the age of eighteen, he says he was put to work with one James McCloy on a "portable saw-mill" (which I strongly suspicion is another name for 'sawing logs,') and at this work he remained two years. An ambition for better things gained for him the consent of his parents to attend the graded school in Zanesville, which at that time was taught by his cousin, James A. Guy. With a few well-thumbed books and his first fine suit (which cost \$8.50) he left the old farm and walked twenty-one miles to Zanesville. After spending barely three months here he secured a school in Barnesville, where he taught with great success for two years,



MRS. GERTRUDE DORSEY BROWNE,
Author of "Scrambled Eggs" and "Measure for Measure."



DANIEL M. GUY.

and in the fall of 1873 entered Oberlin College.

So diligently did he apply himself that at the end of the year he had completed most of the course and was well advanced in Greek, Latin and higher mathematics. His love for geometry finally culminated in learning the carpenters trade, of which he is a master.

From Oberlin he was called to Newark and became principal of the colored school, where he taught for thirteen years, when colored school and colored teacher lost identity in the white or mixed school.

In the meantime Mr. Guy had built for himself a large and comfortable dwelling, of which his excellent wife by thrift and tact has made a cultured, beautiful home; one to which his children may truly refer as the dearest spot on earth.

Mr. Guy taught for one year the grammar grade at Zanesville in the same building where as a country lad he attended school but again the relentless (?) hand of civilization, "mixed" the Zanesville schools, and he returned to Newark.

In February 1890 he entered the postal service and is now the oldest carrier in the city. He is chairman of the board of civil service examiners and president of the local 'clique.'

Mr. Guy comes from a family of farmers and shoemakers hence he does the cobbling for his entire family. He is an excellent cabinet-maker, as many beautiful pieces of furniture in his home are convincing proof.

The drawing of color line in barber shops, causes him very slight apprehension, as he has learned that trade, and has also defied the exorbitant prices of the plumber by piping his bath room for water and his dining room for gas.

During the existence of Hannibal Lodge he was worshipful master and served the office faithfully. His zeal in the church and his eloquence as a speaker has gained recognition from the A. M. E. conference which has ordained him to the ministry.

At this writing he is the owner of several very valuable pieces of property and is in a fair way to add to his possessions even as he has cast his influence to any and every cause which could benefit the race.

Mr. Frank Beecher Norman, a native of New Castle Pa., has spent so much of his life here that we think of him as a child of this soil.

At an early age he was apprenticed to his uncle P. Ross Berry of Youngstown O., and learned the brickmason's trade. To the successful operation of this trade, and a will that eventually overcame every obstacle he may well attribute the gratifying results.

To be sure, because of prejudice Mr. Norman was forced to seek employment in various places. Once at Oil City, Pa., another time at Kansas City, Mo., he worked away from his family and home but not making enough to justify the sacrifice, he became a porter on a private car and remained in that service for a number of years.

At last work at his trade was secured at home and on many public buildings Mr. Norman was employed. His work was so good and gave such perfect satisfaction that in time he was given permanent employment at the Everett Glass works, known now as the Ohio Bottle Company. This was indeed a step higher than a Negro brickmason could have expected. The position, however, had its disadvantages and discouragements but at the end of twelve years Mr. Norman had not only established a confidence and respect in the minds of his employers, but had overcome the deep seated prejudice of

the Italian and Irish workmen who at first refused to work with him.

On contracts requiring especial care and efficiency his work has been in demand and in Columbus, Ohio, and Memphis, Tennessee, he has left his trade mark upon more than one building. At present we find him the owner of valuable property and the father of a family of four young ladies whose various accomplishments win for them a place among those who lead.

He is the only colored member of the Brickmason's Union. That organization has repeatedly shown its appreciation by making him its corresponding secretary, and sending him in January 1902 as their delegate to the 36th annual convention of the International Bricklayers and Mason's Union, and again electing him delegate to the Trenton, N. J., convention in 1904. As delegate in 1906, Mr. Norman served on several important committees. It is indeed gratifying to see a colored man in command where only a few years ago he was not allowed to work. To-day Frank Norman is a foreman at the Bottle Works and let it be Irishman, Swede, Italian or German if Mr. Norman says "Go" he goeth and if he says "Come," verily he cometh, This is comme il faut.

TO THE person who sends in the first correct answer as to the name of the colored man who was at the head of the beautiful School of Arts in Paris, we will give a year's subscription to this magazine.

Berea For Separation

BY WILLIAM E. BARTON, D.D.,

Boston Transcript, Nov. 14, 1906.

ONE of the most important sessions of the board of trustees of Berea College has just been held, and has taken action on an important question that has been pending for more than two years. The result is the decision that Berea College will establish a separate department for persons of color. The Superior Court of Kentucky has affirmed the main decision of the lower court, and declared the statute constitutional which prevents the education of white and colored students in the same school. The other part of the statute, however, which forbids the college to establish another school within twenty-five miles of Berea is declared unconstitutional. The college has decided to appeal the case to the United States Supreme Court in an effort to have the entire statute declared unconstitutional. Meantime feeling the great need of the colored people of Kentucky, who have fewer advantages in the way of higher education than those of any other Southern state, and being assured that whatever the decision of the Supreme Court, some modification will be necessary in the present condition of public sentiment, the trustees have decided to postpone no longer the movement for a new and separate department.

The statute under which the colored people have been excluded from Berea

is known as the Day bill, from its author, a Democratic member of the Legislature from the noted county of Breathitt. It passed the Legislature in February, 1904, and went into operation in July of that year. On the first day of the fall term the statute was violated in both of its provisions. One colored student was enrolled as a student of Berea, and attended one class. On the same day a teacher of the college rode to a school house two miles out of town, and taught a class. For each of these offences the college was fined a thousand dollars. By agreement no case was brought against the individuals, though the law had been so drawn that every teacher and pupil was liable to a heavy fine for every day of school. The case has proceeded in a spirit of fairness and courtesy, the college causing only so much violation of the statute as was necessary to test the law at all its essential points; and the Commonwealth by agreement making no account of the individuals who represented the college in the matter. On both sides it was agreed that there should be no resort to technicalities, but that the case should be submitted on the principles involved.

An Interesting Point

The claim of the college is that twenty-four citizens of different states acting as a board of trustees have a

right to organize a corporation for a lawful purpose, and accumulate property and obtain vested rights without being hampered by arbitrary and oppressive legislation. They claim that with the school systems of Kentucky in which white and colored students are educated in separate schools they have no concern, and admit that the state has a right to control its own schools, supported by taxation. But they deny that the state has the same right to interfere with the administration of a private school, not supported by the state. The college sets forth that for forty years it has educated white and colored students together without harm to either; that the school has been free from scandal and from the mixture of the races, which is the bugbear of the South. The college asserts that the principle involved is broader than that of the co-education of the races; that if it applies to a private school, it might also be made to apply to a church or a private family; that it might even be made to forbid a household from inviting its colored servant to join the family in family prayers. The college declares that a fundamental right of personal freedom is invaded and that its property rights are impaired and imperiled by the law, and the rights of all citizens put in danger.

But the court decision is based on what is called the police power of the state. What that power is, and what are its limits, no jurist is ready to define. How far it yet may go no court is willing to say. It has gone far beyond the day when Daniel Webster argued and won the Dartmouth College case. It

may go further. Under its flexible provisions a state has a right to regulate morals and acts of public policy within its borders. It is not considered good public policy in the South for white and colored people to associate in relations that imply social equality. The fundamental reason is that to which Lincoln made answer in his debate with Douglass, and which Thomas Dixon vociferates in his noisy novels, that social equality means amalgamation. Lincoln repudiated the logic that would compel him to make a colored woman his wife if he did not wish her as his slave. But practically the decision of the court rests on the assumption that co-education implies social equality, and that social equality means amalgamation. Amalgamation being undesirable, the state has a right to forbid those relations which in the judgment of the lawmakers endanger the public welfare in that direction.

For this decision four of the five judges voted, two of them being Republicans. The one dissenting judge is a Democrat.

Mixed Politics

This fact suggests an interesting situation. The bill was opposed in the Senate, and the Republicans voted against it, rallying around Judge Burnham, the Nestor of the Senate, a Republican, but for years returned to the Senate of the state by all parties in his district. But in the House the Republicans asked not to be compelled to vote for or against it; being assured that the Democrats sought through the bill to compel them to defend Negro equality at the political

debates. But in the final decision in the state courts, it is a Democratic judge who votes against the law as a whole.

It is thus affirmed by the highest court in Kentucky that under the police powers of the state a school, whether public or private, may be prohibited from educating both white and colored students in the same classes or in the same rooms at the same time, or having them in the same dormitories, or assembling them in the same chapel at the same time. It is not forbidden, however, that the same trustees shall control two separate schools, or departments in the same school, provided they be wholly distinct. No distance is stated as that which must be measured between the two. They may be as near together as two public schools, one for white and one for colored. And the two sets of public schools may, or at least might, be controlled by the same officers. But, public or private, they must be wholly separate; not of necessity in their support or control, but in their operation.

It is felt by the attorneys of the college that this interpretation of the statute constitutes a partial victory of some real value, and that it is indeed as much as they could hope to secure if the main clause of the statute were affirmed. But it is their judgment and that of the trustees that the question at issue is a vital one, not only to Berea, but to the country; and therefore in no spirit of contention, but to determine the limits of the police power in the regulation of personal liberty where there is no scandal or immorality, they will appeal the case to the highest tribunal in the land.

If the statute can be shown to be unconstitutional, a gain will have been made for human freedom; if not, at least the college will have exhausted its last legal resource. It has put its hand to the plough, and will not look back till it ploughs the furrow through to the end.

But the trustees are expecting that they will be charged with inconsistency in proceeding to establish a colored school while the case is pending before the court.

"Why are you still contending for rights which you virtually abandon?" is the question they are expecting to be asked. And their answer in substance will be this:

"We have not abandoned and will not abandon any of our rights under our charter and the laws of the state. But while we still contend for these rights, we cannot longer delay some practical effort for the education of the colored people for whom we have a special responsibility."

There never was a time when the Negro so much needed friends as now. There never was a time when he deserved better of his friends. Spite of the saddening and sickening failure of the few, there is substantial progress on the part of a great body both numerically and proportionately, and conspicuous advance on the part of a few. Spite of the most cruel aspersions and passionate appeals to prejudice, the Negro is not yet hopeless. There are only two possible solutions to the Negro problem in a democratic country; one is race hatred and extermination, and the other is liberty to be human, and with the liberty some help.

A Successful Architect

W. SIDNEY PITTMAN, was born in Montgomery, Ala., and attended the public schools of Montgomery and Birmingham. At the age of seventeen, without means or financial support, he entered the Industrial Department of the Tuskegee Institute, completing in the following five years a course in wood work, a three year's course in architecture, and mechanical drawing combined and the general academic course. After graduation the authorities of the Institute offered to assist him in continuing the study of architecture in some Northern Technical School, the following year with the condition that he reimburse them after graduation. He accepted and was duly admitted to the Drexel Institute at Philadelphia, in 1897, graduating in Architecture, and in the special Mechanical Drawing course in 1900. The following fall he was recalled to Tuskegee and given charge of the Architectural work. In the five years following over \$250,000 worth of buildings were built from his plans. Among these are,—the \$70,000 Collis P. Huntington Memorial Building, Douglass Hall, Rockefeller Hall, Carnegie Library, Emory Dormitories, and some others next in size and importance. Aside from these, plans were also drawn for various schools and individuals in other places. Notably among these was the the Voorhees Industrial School at Denmark, S. C., where he planned their four largest buildings. In May 1905 he

resigned from Tuskegee for the purpose of opening an office at some place not then decided upon. And finally decided to locate in Washington, D. C., which was done the following October. The one year he has been in Washington, has been one of increasing growth through the patronage of nearly every



W. SIDNEY PITTMAN.

race represented in the city. An additional draftsman, and a stenographer are kept regularly employed which, along with two well appointed offices, have by reason of such growth, become necessities. The work has not been confined to Washington alone. A very recent instance of out of town work is that of a three story frame apartment,

for Mr. R. F. Turner of New York City who was reached through an "ad" in the New York Age. The Negro Building for the Jamestown Exposition, the plans for which were won through competition shall stand for much in the matter of prominence and widespread advertisements. This building which is to cost \$30,000 calls for 40,000 square feet of exhibit space, offices, retiring rooms, etc., on the first floor and two large Concert Halls. Ante Rooms, Stages, etc., on the second floor. It is 250 feet long, 156 feet wide, and 40 feet high from eaves to ground. The exterior follows strict Colonial lines. In

finish the walls are to be of pebble-dash and staff construction. To accentuate the main entrance, a large spacious front porch with four massive columns has been made its special exterior feature. The building is to have seven other direct and indirect entrances all of which are carefully treated details of the general outside scheme. Special care has been observed in the planning of this building with a view to incorporating every possible convenience and such comforts as have not heretofore characterized similar ones built elsewhere.

The office of Mr. Pittman is at 494 Louisiana Ave., N.W., Washington, D.C.

What Is an Elk?

WE MEET this question with such surprising frequency that though the Elks are just now the most discussed people among secret organizations, there arises persistent suspicion that the general Negro public knows very little about him.

Responding to this implied want of information we have undertaken to reply to the above question and others which are germane, and we have chosen the form of a conversation as the most likely to cover the ground of natural inquiry.

STRANGER: What is an Elk?

ELK: An animal of the American



I. B. P. O. E. of W.

forest and a member of the deer family.

STRANGER: I know that. This is not a class in natural history; my question referred to a person, the man whom we call an Elk.

ELK: Oh! He is a member of the I. B. P. O. E. of W.

STRANGER: And what does that mean?

ELK: Those letters are the initials of the Improved Benevolent and Protective Order of Elks of the World.—A secret and fraternal Negro organization, comparatively young but exceedingly progressive.

STRANGER: Will you tell me more about it?

ELK: Certainly, for I love to talk about my order. It is as I said, secret and fraternal; but it is also, as its name implies, benevolent and protective. Beside this it has strong social and charitable features.

STRANGER: What you have said is interesting, but that description would fit several lodges to which I belong. Is there not some distinctive feature which makes Elks so enthusiastic and which makes them so truly loyal?

ELK: Loyalty, my sir, is one of our cardinal virtues, but beside that, there is a feature which we do not advertise; is a principal which is involved in its doctrine and which gives to life and its problems a rosier complexion.

STRANGER: Then reduce it to a preparation for the face and you will have a commodity of high commercial value.

ELK: My friend, levity on such a subject is indicative of a shallow mind. If this inquiry is not prompted by idle curiosity I will explain. We give much elasticity to our benevolence and place a more liberal construction on our

charity. We give the fallen stranger a helping hand first, then warn him of carelessness after. We extricate a brother from a difficulty and preach to him economy after. We give the shivering wretch in the sleet and snow a drink first and read him a lecture on drunkenness after. What is the use of talking moral philosophy to a man whose senses are benumbed from cold or strained by passion? We bestow our flowers during lifetime, dead men can enjoy neither their beauty nor fragrance. Why forever din in the ear of a fallen woman the story of her wrong? Teach her to forget them if you wish to reclaim her. "The Mill never grinds with the water that is passed." These are some of the practical solutions of daily problems based upon that principle.

STRANGER: That is grand. I will have to think over that. But tell me, has there not been some dissension in your ranks?

ELK: Yes, later on I will tell you. Not now. It is eleven o'clock. What will you have?

E. B. CERUTI.

MATTERS THAT CONCERN US

IS there a bank, Co-operative Building and Loan Association or Realty Company in your city or town? Write us and give what each is doing.

Only three drug stores in Brooklyn. None in New York City. A splendid opportunity here for a first class pharmacist. Colored physicians should get together.

We are desirous of getting accurate information of the number of drug stores owned by our people. We would thank the reader of this to write us the number in his city or town, its value and name of proprietor.

The National Negro Business League will hold its next Annual Convention in Topeka, Kansas.

The **Afro-American Investment and Building Company**

[INCORPORATED UNDER THE LAWS OF THE STATE OF NEW YORK]

14 Douglass Street, Brooklyn, N. Y.

HAS BEEN DOING BUSINESS FOR TWELVE YEARS

IT HAS HANDLED OVER \$75,000. It is under the control of the Banking Department of the State.

The Membership Fee is \$1.00

Ultimate Value of Share \$250, Payable in Monthly Installments of \$1

The Meetings for Payment are held the 3d Thursday Evening in each Month

It is issuing INVESTMENT SHARES of \$25, \$50 and \$100, redeemable in five and ten years, upon which we guarantee four and one-half per cent. per annum; also PAID-UP SHARES of \$250, upon which we will pay five per cent. per annum.

We will help you to get a home anywhere within 50 miles of the City Hall of Brooklyn. If you would own your home you should join this Company. It is conservatively managed and is entitled to the confidence and support of the people. Your money is returned to you whenever you desire to withdraw, on 60 days' notice, and funds are in hand. To those at a distance whom we cannot assist in purchasing property, we would say that the INVESTMENT SHARES are of the safest and should appeal to you. We guarantee reasonable interest.

Our Board of Directors is composed of representative citizens whose business integrity is well established.

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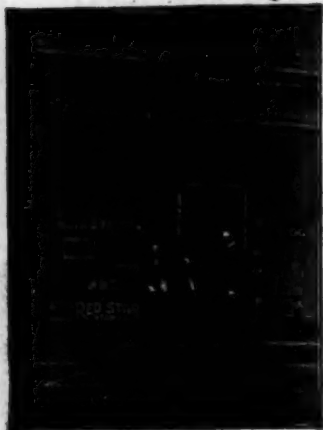
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"TAKE UP THY BED AND WALK."

Per Cent. Dividend Annually! Homes on Easy Terms



METROPOLITAN MERCANTILE & REALTY COMPANY

(INCORPORATED)

CAPITAL STOCK

\$500,000

BOND ISSUE

\$50,000

STORE AT 320 PLAINFIELD AVE
Plainfield, N. J.

This Company is buying and building more homes for colored people, on easy payments, than any other in the United States, and offers, through investments in its Stock and Bonds, a safe and sure road to Success and Wealth. It is giving Paying Employment to hundreds of deserving young men and women of the race, and educating them in the practical ways of business life. The Company is trying to teach the Negro that he must work out his own future, which can only be done by building up his own institutions and business enterprises, and it feels sure that investments in the stock of the above named Company will aid him materially in doing this. This Company does not only promise to pay, but pays 7 per cent. annual dividend on Stock and 6 per cent. semi-annual interest on Bonds, and the dividends will increase with the business. Stock formerly sold at \$5.00 per share, then \$6.00, \$7.00, \$8.00, \$9.00, and is now selling at \$10.00 per share.

The Company buys and builds houses for stockholders only.

STOP PAYING RENT! MOVE INTO YOUR OWN HOUSE!

Purchased on easy terms of the Company. Why accept 3 per cent. and 4 per cent. on your money when you can get 6 per cent. and 7 per cent. by investing in the Stock and Bonds of this Company. We are established in fifteen different States and are the largest and strongest Negro Company of its kind in the world.

RELIABLE AGENTS WANTED EVERYWHERE

Proper parties can make from \$5.00 to \$50.00 per week working for the Company.
For further information address

Metropolitan Mercantile & Realty Company

150 NASSAU STREET,

'Phone, 4088 John

NEW YORK CITY

P. SHERIDAN BALL, President

L. C. COLLINS, Secretary

JOHN H. ATKINS, Treasurer

In answering advertisements, please mention this Magazine

BUSINESS LEAGUE SPECIAL

SPECIAL TRAIN to Nationa Negro Business League Convention at Atlanta, Ga., wil^l

leave Washington via the SEABOARD AIR LINE RAILWAY at 6:25 P. M. August 27th, arriving Atlanta next afternoon at 3:30 P. M. The train will be in charge of Mr. Cyrus Field Adams, 934 S street, N. W., Washington, D. C., who will be glad to give full information as to particulars.

Members of the Executive Committee and the officers of the association will go on this train which will be composed of baggage car, day coach, Pullman sleeping and dining car, and it is desired that all who can do so will avail themselves of this service.

The SEABOARD AIR LINE goes through Fredericksburg, Richmond, Norfolk, Raleigh and principal points in the South, and delegates from these sections will join the party on the Special Train.

A very low rate has been made for this occasion and full particulars may be had by addressing

G. Z. PHILLIPS
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ADVERTISEMENTS

ARCHITECTURAL DRAWING AND ELECTRICAL ENGINEERING.

The Tuskegee Institute is now offering extended courses in both theory and practice to young men anxious to secure advanced instruction in Architectural Drawing and Electrical Engineering. Persons desiring to take advanced or elementary courses in either of the subjects will find the opportunity to obtain instruction at Tuskegee Institute, such as few institutions in the country offer. There is a growing demand for young men who fit themselves, by completing the Architectural Drawing Course, to make plans for houses, and who can do the work required in Electrical Engineering. Every effort is being made to make these courses more helpful than ever before.

BOOKER T. WASHINGTON, Principal,
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WANTED At once First-class Candy
Maker and Baker (colored)
Must be up-to-date in every
particular. THE WESTERN ADVERTISING AGENCY,
GENERAL DISTRIBUTORS, MOOSE JAW, SASK, CANADA.

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WASHINGTON SQUARE NEW YORK

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N.B.—Having had full control of said business for the past six months, we will assure our friends and the public that we will guarantee them first class work, good satisfaction and prompt delivery. We therefore solicit the patronage of all.

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IS THE HALF MILLION DOLLAR

Afro-American Realty Company

[Incorporated under the Laws of New York State]

CAPITAL STOCK, \$500,000

SHARES, \$10.00 EACH, PAR VALUE (Full Paid and Non-Assessable)

THIS Company has as its principal object the better housing of the Negro Tenant Class. As a result of its operations for a period of little over a year it can point to the control of twenty (20) New York City Apartment Houses, valued at over Six Hundred and Ninety Thousand (\$690,000) Dollars. Six (6) of this number the Company owns, and the other fourteen (14) are held by the Company under long lease. These houses rent for Sixty-six Thousand (\$66,000) Dollars a year. This fact will tend to indicate the great possibilities, in the way of Dividends, in store for Stockholders in this Company. What this Company is doing in New York City, it intends ultimately to do in every large city in the United States where its people are found in any considerable numbers. Invest now and help this great movement onward.

Be sure and visit the offices of this Company during your stay in this city, whether you desire to invest or not. We are most anxious for you to see for yourself what we are doing.

WE EXTEND YOU A CORDIAL INVITATION TO VISIT OUR NEW OFFICES

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MUSIC LESSONS FREE

at your home. For a limited time we will give free, for advertising purposes, 96 music lessons for beginners advanced pupils on either Piano, Organ, Banjo, Guitar, Cornet, Violin or Mandolin (your expense will only be the cost of postage and the music you use, which is small). We teach by mail only and guarantee success. Established seven years. Hundreds write: "Wish I had heard of your school before." Write to-day for booklet, testimonials and free tuition blank. Address:

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[INCORPORATED UNDER THE LAWS OF THE STATE OF NEW YORK]

14 Douglass Street,

Brooklyn, N. Y.

HAS BEEN DOING BUSINESS FOR TWELVE YEARS

IT HAS HANDLED OVER \$75,000. It is under the control of the Banking Department of the State.

The Membership Fee is \$1.00

Ultimate Value of Share \$250. Payable in Monthly Installments of \$1

The Meetings for Payment are held the 3d Thursday Evening in each Month

It is issuing INVESTMENT SHARES of \$25, \$50 and \$100, redeemable in five and ten years, upon which we guarantee four and one-half per cent. per annum; also PAID-UP SHARES of \$250, upon which we will pay five per cent. per annum.

We will help you to get a home anywhere within 50 miles of the City Hall of Brooklyn. If you would own your home you should join this Company. It is conservatively managed and is entitled to the confidence and support of the people. Your money is returned to you whenever you desire to withdraw, on 60 days' notice, and funds are in hand. To those at a distance whom we cannot assist in purchasing property, we would say that the INVESTMENT SHARES are of the safest and should appeal to you. We guarantee reasonable interest.

Our Board of Directors is composed of representative citizens whose business integrity is well established.

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Hundreds of Them Have Paid Up Stock, on Which They
Are Drawing 7 Per Cent. Dividends Annually : : :

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Let Your Money Work For You



THE success of our work in the different States proves that we are giving the people what they want. We own over \$100,000 worth of real estate; are doing a Mercantile Business of over \$7,000 yearly. Have a large Insurance Department in which we have written over one hundred and fifty thousand members, carrying over \$4,000,000 Insurance. We operate a bank that is doing a successful business. We have erected buildings from \$500 up to \$17,000. Over \$400,000 worth of our stock is in the hands of our people.

These are figures worth considering, as they show what a power for good the Company is.

We give employment to hundreds of our stockholders, as mechanics, clerks, bookkeepers, agents, managers tellers, cashiers, messengers, stenographers and architects.

Our Capital Stock is \$500,000, Bond Issue \$30,000.

Stock now selling at \$10.00 per share. Formerly sold at \$5.00. Bonds are selling for \$10.00 each.

We have a small allotment of stock, still on the market at \$10.00 per share, to be sold in blocks of five shares and upwards, and a few bonds left.

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THE whole country has heard of the recent removal of the Negro troops from Brownsville, Texas. The entire Southern press made believe that the soldiers were the only ones at fault and forgot to mention the numerous insults given them during their short stay at the fort.

The greatest surprise of all was when the President, following his precedent in the Indianola (Miss.) case when the citizens, demanded the removal of the troops, after much correspondence consented to remove the troops but at the

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While it is true a man was shot after a thorough investigation the officers reported they could not find the guilty parties. The entire conflict would never have occurred had the shooting affair been perpetrated by whites. The whites simply wanted some pretext to have the black soldiers removed, on account of their deep rooted prejudice.

These soldiers were there to protect the property and lives of the very people who wanted them removed.



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The training in these various courses will be considered a loan to the student, for which, after completing the course and employment is secured, a return to the Association of a stated sum will be required, payable in installments.

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THIS Company has as its principal object the better housing of the Negro Tenant Class. As a result of its operations for a period of little over two years it can point to the control of twenty five (25) New York City Apartment Houses, valued at over Nine Hundred Thousand (\$900,000) Dollars. Nine (9) of this number the Company owns, and the other sixteen (16) are held by the Company under long lease. These houses rent for Ninety Thousand (\$90,000) Dollars a year. This fact will tend to indicate the splendid possibilities, in the way of Dividends, in store for Stockholders in the Company. What the Company is doing in New York City, it intends ultimately to do in every large city in the United States where its people are found in any considerable numbers. Invest now and help this great movement onward.

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We will help you to get a home anywhere within 50 miles of the City Hall of Brooklyn. If you would own your home you should join this Company. It is conservatively managed and is entitled to the confidence and support of the people. Your money is returned to you whenever you desire to withdraw, on 60 days' notice, and funds are in hand. To those at a distance whom we cannot assist in purchasing property, we would say that the INVESTMENT SHARES are of the safest and should appeal to you. We guarantee reasonable interest.

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“PUTTING the Most in Life,” by Dr. Booker T. Washington, is a continuation of his Sunday talks at Tuskegee. “Each Negro,” says Dr. Washington, “can put much into the life of his race by making his own individual life a model in purity and patience, in industry and courage, in showing the world how to get strength out of difficulties. And just as you and I, as individuals, are called upon to serve the race of which we are a part, so let us, as a race, recognize the fact that we are a part of a great nation which we are bound to serve.”



THE Committee for improving the industrial condition of Negroes in New York, of which Dr. Wm. Jay Schieffelin is chairman, is holding regular monthly meetings in the various churches, for the purpose of bringing the work of the Committee to the attention of the public. This Committee, in its efforts to improve conditions, is entitled to the support of the colored people.



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THE association for the protection of colored women is to form itself into a National organization, with headquarters at Philadelphia, with Mrs. Layten as Field Agent. Branches will be established in all of the leading cities of the South.



MR. EMMETT J. SCOTT, of Tuskegee, Alabama, is spending a few weeks' vacation in New York, and is the guest of Mr. and Mrs. P. A. Payton, Jr.



PROF. E. A. JOHNSON of Raleigh, N. C., is now engaged in the practice of law in New York and is meeting with success.



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